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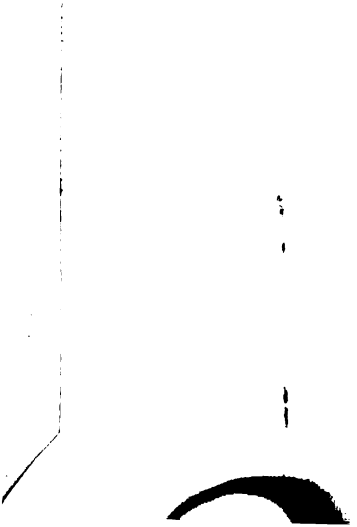
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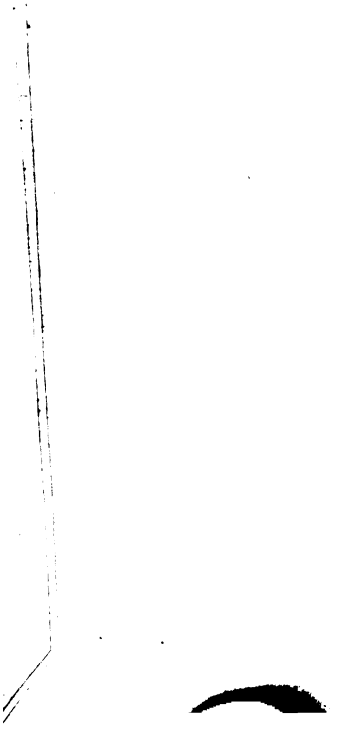
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HEROES AND KINGS





Feb. 20. 22

HEROES AND KINGS

STORIES FROM THE GREEK

1

BY THE
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TO

RICHARD HOLT HUTTON

THIS BOOK

IS DEDICATED.





PREFACE.

THE favour with which "Stories from Homer" has been received has often made me regret that it was thought expedient to confine the work within the limits of a single volume. I have therefore been glad to take the opportunity of supplying some of the omissions which I was then compelled to make. A friendly critic in the *Spectator*, whose praise and blame have always been most instructive, found fault with me for omitting that classical specimen of Homer's humour, "The Battle of the Gods." It is included in this volume. The "Embassy to Achilles," though some critics have declared it to be non-Homeric, is full of vigorous eloquence; the "Funeral Games of *Patroclus*" equally full of vigorous action.

"The Visit of Ulysses to the Dead" supplies a genuine picture of primitive beliefs about the condition of the departed, standing out in curious contrast with the philosophical reflections with which Virgil has adorned his treatment of the same subject. I have been very glad to get back to the first and greatest of poets; if I can inspire my readers with anything of the same pleasure, I shall have achieved a success.

"The Story of the Ship Argo" will be found interesting, I hope, both for its own sake and as a specimen of the best of the ancient imitators of Homer.

Two stories from Herodotus, for which I could not find space elsewhere, complete the volume. May I be permitted to commend this to the public as an effort on the part of the publishers and myself to meet the increasing demand for cheap books?

ALFRED CHURCH.

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THE VOYAGE OF THE ARGO.

CHAPTER I.

THE CAUSES OF THE VOYAGE.

ÆSON, the son of Cretheus, bequeathed the kingdom of Thessaly to his brother Pelias, to keep for Jason, his son, whom he had sent to be taught by Chiron, the wise Centaur. Now when Jason was returning from Chiron, he came to Anaurus, which is a river of Thessaly, and would have crossed it, but there was an old woman on the river-bank, and she entreated of Jason that he would carry her over the river, for she feared herself, she said, to cross it. But the old woman was in truth the *goddess Heré*, who had taken upon herself the

likeness of an old woman to try the young man's heart. Jason therefore carried her over, but in crossing he lost one of his sandals, for it cleaved to the sand that was in the river; and so he came to the dwelling of King Pelias, where they were preparing a great sacrifice and feast to Poseidon and the other gods. Now there had come an oracle aforetime to Pelias, saying, "Beware of him who shall come to thee with one sandal only, for it is thy doom to die by his means." Therefore, when Pelias saw Jason come in this plight he was afraid; also he would fain keep the kingdom for himself. He dared not slay him; but he set him a task from which he might win great renown, hoping that he should never return therefrom; and the task was this: to fetch the fleece of gold from the land of the Colchians.

Now the story of the fleece is this:—Athamas, that was brother to Cretheus, w born two children of Nephele, his wife; the names of these two were Phrixus Helle. But Ino, whom Athamas had *to wife* when Nephele was dead, laid

against the children to cause them to be put to death; and the plot was this. She persuaded the women of the land to parch with fire the seed of the corn that their husbands sowed in the earth. And when the seed bare no increase, King Athamas sent to inquire of the oracle at Delphi what the cause might be. But Ino persuaded the messengers that they should bring back this message, as though it were the answer of the god: "Sacrifice the two children, Phrixus and Helle, if ye would be rid of this barrenness." So Athamas, being persuaded, brought the children to the altar to sacrifice them; but the gods had pity on them; and sent a winged ram with a fleece of gold to carry them away. So the ram carried them away, but Helle fell from it and was drowned (for which cause the sea in those parts is called the Sea of Helle to this day), but Phrixus came safe to the land of the Colchians. There he sacrificed the ram as a thankoffering to Zeus, and afterwards married the daughter of the king of that land, and then died. And now Pelias would have *Jason fetch* the fleece of gold as belonging of

right to his own house. To this
sented, and he sent messengers tl



THE DROWNING OF HELLE.

land of Greece to gather the heroes
might be his companions in this la
the heroes hearkened to his word.

First there came Orpheus, the great singer of Thrace, who could cause rocks to move from their places and rivers to stay their course and trees to follow him, so sweetly he sang; and Polyphemus, who in his youth had fought with the Lapithæ against the Centaurs, and though his limbs were burdened with many years, he bare a brave heart within him; and Admetus, of Thessaly, for whom his wife Alcestis was willing to die; and Canthus, the soothsayer, whom Apollo had taught to know better than all other men the voices of birds; and Mopsus, of Eubœa (but the doom of these two was that they should die in Libya, far from their native country); and the two sons of Æacus, of Ægina, Telamon and Peleus, of whom Telamon dwelt in Salamis, and Peleus in Phthia, for they had fled from Ægina, having slain Phocus, their brother, unwittingly. But Theseus, the bravest of the sons of Attica, came not, being imprisoned with Pirithoüs in the dwellings of the dead. Also there came Tiphys, who was the most skilful of men to foresee when the waves would rise and the

winds blow, and to guide a ship by sun and stars; and Hercules, who was newly come to Argos from Arcadia, whence he had brought alive the great Erymanthian boar, and put him down in the market-place of Mycenæ; and the twin brethren, Castor, the tamer of horses, and Pollux, the mighty boxer; and Lynceus, who was keener of sight than all other men, so that he could see even the things below the earth; and another Polyphemus, the son of Poseidon, fleetest of foot among men, who could run over the sea, nor dip his feet therein. With him came the two brethren, sons of Boreas, the Prince of Thrace, and of Oreithyia, daughter to Erectheus, even Calaïs and Zetes. Wings had these two upon their feet—a wonder to behold, black, shining with scales of gold; and their hair streamed behind them on either side as they ran. These and many more were the heroes Jason gathered together; and they called themselves by the name of Minyæ, because the mother of Jason was Alcimede, that was the daughter *of Clym*ene, that was the daughter of Minyas.

As for the ship *Argo*, the goddess Athene

devised it, but the hands of Argus, the son of Arestor, builded it.

Great was the wonder among the people to see such a gathering of heroes. "Surely," they said, "they will burn the house of



THE BUILDING OF THE ARGO.

Æætes with fire if he withhold from them the fleece." But the women lifted up their hands and prayed for a safe return ; also they wept one to another, no one more bitterly than Alcimedé, the mother of Jason, casting her arms about her son, and bewailing the

Pelias had sent him on this errand,
t he was her only son, and she
left desolate and alone. But Jason
d her, saying that Athene would
d in his quest, and that Apollo had
sied good things for him; only he
her abide within the house, lest she
d speak some word of ill omen at their
rture.

CHAPTER II.

THE SAILING OF THE ARGO.

WHEN the heroes were gathered together at the ship, Jason stood up in the midst, and spake: "My friends, seeing that all things are now ready for the voyage, and that there is nothing to hinder us from sailing, the wind being favourable, let us choose for our leader him whom we judge to be the best among us, for our going and our returning concerneth us all." Then the young men cast their eyes on Hercules, and cried out with one voice that he should be their leader. But the hero stretched forth his right hand from where he sat, and cried, "Not so; let no man seek to give me this honour, for I will not receive it. Let him that hath gathered us be also our leader." So spake Hercules, and they all were *obedient to his* word, and chose Jason the

be their leader. Then said Jason, "First let us make a feast and a sacrifice to Apollo. But while the slaves fetch the oxen, let us drag down the ship to the sea, and when we have put all her tackling into her, let us cast lots for the benches whereon we shall sit." Then the heroes undergirded the ship with ropes, that she might be the stronger against the waves; and afterwards, standing on either side, pushed her with all their might; but Tiphys stood in the midst, and gave the word that they might do it with one heart and at one time. Quickly ran the *Argo* on the slips, and the heroes shouted as she ran. Then they fastened the oars in the rowlocks, and put a mast in the ship, and sails well woven. After this they divided the heroes among the benches, two heroes to a bench; and in the hindmost bench they set Hercules and Ancæus of Tegea, by choice and not by lot, considering the stature of the heroes, for there the ship was deepest. But for helmsman they chose Tiphys by common consent.

'fter this they built an altar of stones *the shore*. Then Jason prayed to

Apollo, "O king, bring us again safe to Greece; so will we offer young bullocks on thy altars, both at Delphi and in Delos. And now let us raise our cable in peace, and give us favourable winds and a calm sea." Then Hercules smote one of the oxen with his fist between the horns and felled him to the earth; and Ancæus slew the other, smiting him on the neck with an axe. And the young men cut them in pieces, and they covered the thighs with fat and burned them in the fire. But when Idmon, the seer, saw the blue smoke, how it arose in circles above the flames, he cried, by the inspiration of Apollo, "Truly ye shall come hither again, and bring the fleece of gold with you; but as for me, I must die far from my home in the land of Asia. This, indeed, I knew before, yet am I with you to-day, that I may share the glory of this voyage." And now the sun was setting, and the heroes sat in order on the shore, and drank the wine out of great cups, talking with each other as men are wont to talk at the banquet. But Jason sat apart, *busy with many* thoughts, which when the

hero Idas saw, he said, "What fearest thou, son of Æson? By this spear I swear—and in truth my spear helpeth me more than Zeus—thou shalt fail in nought if only Idas be with thee." And as he spake he raised with both his hands a mighty bowl of wine, and drenched his lips and bearded cheeks. Then the heroes murmured against him; but Idmon, the seer, spake aloud:—"These are evil words that thou speakest against thyself. Hath the wine so wrought with thee that thou revilest the gods? Remember the sons of Aloeus, how mighty they were; but when they spake against the gods, Apollo slew them with his darts." Then Idas laughed aloud, and cried, "Thinkest thou, then, that the gods will slay me as Apollo slew the sons of Aloeus? Only take heed to thyself if thou shalt be found to have prophesied falsely concerning me." But Jason stayed them, that they should not strive together any more.

After this Orpheus took his harp and sang. He sang how the earth and heaven and sea *having had* but one form before, were divided *from each other*; and how the stars are

in heaven; and of the moon and the courses of the sun. Also he sang how the mountains arose and the rivers flowed; and how of old Ophion and Eurynome reigned in Olympus, and after them Chronos and Rhea, ruling the Titan gods, while Zeus was yet a child, dwelling in the caves of Ida, before the Cyclopes had armed his hand with the thunderbolt. Then Orpheus ended his song; but the heroes sat awhile, after that he had ceased, with their heads bent forwards, so mighty was the spell upon them. After this they burnt the tongues of the beasts with fire, and poured wine upon them; and so lay down to sleep.

But when the morning shone on the top of Pelion, Tiphys first woke out of sleep, and roused the heroes, bidding them embark and prepare for rowing. But before they departed came Chiron down from the hills, and his wife with him, carrying in her arms the little Achilles, that Peleus, his father, might embrace him. And Chiron prayed aloud to the gods that the heroes might have a safe return.

Thus did the ship *Argo* depart upon her *voyage*. The heroes smote the sea with their

oars in time to the music of Orpheus, and drave her on her course with a marvellous quickness. The tackling of the ship glistened like gold in the sun, and the waves were



THE HEROES IN THE ARGO.

parted, foaming on either side of the prow, and their way was white behind them, plain to see as the path upon a meadow.

So soon as they were clear of the harbour's winding ways—and well did Tiphys guide *them,* holding the polished tiller in his hand —*they set* up the great mast in its so

fastening it by ropes on either side; and upon the mast they spread out the sail, setting it duly with pulleys and sheets. Then, with the wind blowing fair behind them, they sped forward; and Orpheus sang the while of Artemis; and the fishes followed, leaping out of the sea about the ship, even as sheep when they are fed to the full follow back the shepherd to the sheepfold as he goes before them, making sweet music on his oaten pipe. Past the rocks of Pelion they sped, and Sciathos and Magnessa; and when they came to the tomb of Dolops they drave their ship to the shore and did sacrifice by the tomb. There they abode for two days, for the sea was stormy; but on the third day they launched their ship and hoisted the great sail Whereupon to this day they call this place "The Launching of the *Argo*." Then as they sailed they saw the valleys of Ossa and Olympus; all night the wind carried them on, and the next day there appeared Athos, the great mountain of Thrace; so great is it that its shadow falls on Myrina in Lemnos, though *it be a half-day's* journey for a fleet ship.

Then they came to Lemnos. There, but a year before, had been wrought a dreadful deed; for the women had slain their husbands, aye, and every male throughout the land, lest the children, being grown to manhood, should avenge their fathers. Only Hypsipyle had spared the old man Thoas, her father, hiding him in a cave by the sea, that she might send him away alive. And now the women ploughed the fields, and donned the armour of men; nevertheless, they watched ever in fear lest the Thracians that dwelt on the shore over against them should come upon them. And now, when they saw the *Argo* and the band of heroes, they sallied forth from their city, duly armed, with Hypsipyle their Queen for their leader; for they thought that now indeed the Thracians were come. Speechless they were for fear, for all their brave show of war. But the heroes sent their herald to tell who they were, and whence they had come, and whither they went. For that day, therefore, they abode on the shore. *But the* Queen called the women to council; *and when* these were gathered together, she

rose in the midst, and said: "Let us give gifts to these strangers, food and wine; but let them abide without the walls, for we have done a dreadful deed, and it is not well that they should know it. But if anyone have some better counsel, let her speak." Then Polyxo, that was nurse to the Queen, stood forth. Very old she was; she halted upon her feet, she leant upon her staff; and four young maidens, with long yellow hair, held her up. Yet could she scarce lift up her head, so bowed she was with age; nevertheless, age had not tamed her tongue. Thus she spake: "It is well, as saith the Queen, to send gifts to these strangers. Yet, bethink you, my daughters, what will ye do in the time to come? How will it fare with you, if these Thracians come, or other enemies? When ye are old, how will ye live? Will the oxen yoke themselves to the plough, or the harvests come without toil? As for me, though hitherto the Fates have passed me by, I shall surely die this year or the next, and escape from the evil to come. But what will ye do, my *daughters?* Wherefore my counsel is that ye

make these men the partners of all that ye have." And the whole assembly gave their consent, and they sent Iphinoe as their herald to the heroes. And when these had heard the words of the daughter of Lemnos, the thing pleased them.

Then indeed had they dwelt in Lemnos to the end of their days, but Hercules called them apart and said: "Did ye come hither, my friends, to marry wives? Are there not maidens fair enough whom ye may wed at home? Will ye be content to plough and sow and reap in Lemnos? Think you that some god will put this fleece of gold into your hands while ye tarry here?" So did he rebuke them; but they answered him not again, nor dared so much as to lift their eyes from the ground. But the next day they climbed into their ship, and ranged themselves in order on the benches, and so departed. And after a while, the south wind blowing, they entered the Hellespont, and passing through it, came to the sea which men call the Propontis, and to a certain city of which Cyzicus was king, and now men call it by his name.

Here were they entertained with all hospitality; for the King had been warned that if a ship of strangers should come, he should deal kindly with them, if haply he might so escape his fate. For his fate was this, that he should die by the hands of a stranger. Wherefore he gave them great store of flesh and wine. Now the next day some would climb the hill Dindymus, that they might behold the sea on which they should sail; and some rowed the *Argo* to a more convenient haven. But there were in an island hard by certain giants, of monstrous shape. Six hands had each of them—two such as other men have, and four strangely growing from their sides. These sallied forth against the heroes, and would have blocked the mouth of the haven with rocks, as men block a wild beast in a cavern. But Hercules drew his bow against them, and slew many with arrows. And the heroes, when they saw what had befallen, left their journey and came to the help of their companions, and pursued the giants till they had destroyed them. But Queen Heré *had reared* these giants that they might

do some harm to Hercules. After this the heroes set sail, and all that day they sped onward on their course; but at nightfall the wind blew contrary, and carried them back to the city of Cyzicus. Yet they knew not whither they were come; neither did any of the men of Cyzicus know the heroes for the darkness. Therefore they joined battle as though they had been enemies; and Jason smote King Cyzicus on the breast and slew him. Thus was his doom fulfilled. Many others also were slain; and the men of Cyzicus fled before the heroes, and shut themselves into their city. But when it was morning the heroes knew what they had done in their ignorance, and lamented. Also they set up a great tomb for the slain, and circled it thrice, clad in their armour, and celebrated funeral games in the meadow hard by. But Clite, that was the wife of Cyzicus, when she knew that her husband was dead, hanged herself; and the gods changed her tears into a fountain which is yet called Clite, after her name.

For twelve days the heroes tarried in t

land, so stormy were the winds; but in the twelfth night a kingfisher flew with a shrill cry over the head of Jason as he slept; and Mopsus the seer knew what the kingfisher said, and cried, "Let us build an altar to Cybele, the mother of the gods, and do sacrifice to her. So shall we have an end of these stormy winds."

This therefore they did; and the next morning they departed. Quickly they sped, so that not even the chariot of Poseidon could have outstripped them. But towards the evening the wind blew more strongly, and the waves arose. Then indeed did Hercules, as he toiled with all his might in rowing, break his oar in the middle. One half he held in his hands and fell therewith, but the other half the sea carried with it. But when they were come to the land the people of Mysia entertained them with hospitality. And the next day Hercules went into the woods, seeking a pine-tree for an oar. And when he had found one that had but few branches or leaves upon it, but was tall *and straight* as a poplar, he laid his bow and

his arrows and his lion-skin also on the ground, and first he smote the pine-tree with his club and loosened it, and then put his hands about the stem, and tare it by the roots from the earth, and so went back to the ship bearing it on his shoulders.

But in the meanwhile the youth Hylas had gone forth with his pitcher to fetch water from a spring; for he was page to Hercules, and would have all things ready for him against his coming back. Now all the Nymphs of the land, whether they dwelt in the water or on the hills, were wont to assemble at this fountain. And one of these saw the youth, how fair he was, for the moon was at her full and shone upon him as he went, and she loved him in her heart. And when the youth dipped his pitcher into the spring to fill it, she threw her arms about his neck and drew him down, and he fell into the fountain, but called aloud on Hercules as he fell. Now Polyphemus heard the cry of the youth, and hastened to the place, but *found nothing*. But as he returned from out *of the wood*, for he feared lest some wild

beast or enemy should assail him, he met Hercules, and spake, saying, "These are sad tidings that I bring thee. For Hylas is gone to the spring and hath not returned, and either some beast hath slain him, or robbers have carried him away." So all that night Hercules wandered through the wood seeking for the youth, even as a bull which some gad-fly stings rusheth over the fields nor resteth anywhere. So Hercules hastened hither and thither, seeking for the youth, and calling him by his name, but found him not.

When it was now day, Tiphys, the helmsman, bade them depart, for that the wind favoured them. But after a while they found that they had left the best of their company behind them unwittingly; and then arose great strife and contention among them. Then spake Telamon in his wrath, "Truly this is well, that we have left our bravest behind us! Thine is this counsel, O Jason, that thy glory might not be shadowed by his glory in the land of Greece, if so be that the gods shall *bring us back*." And he would have leapt

on Tiphys, the helmsman, only the two sons of Boreas held him back; for which deed they suffered afterwards, seeing that Hercules slew them both as they returned from the funeral games of Pelias, because they had hindered the heroes from seeking for him. But in the midst of their anger there appeared to them the sea-god Glaucus. From the midst of the waves he lifted his shaggy head and breast, and laid hold of the ship and spake, "Why do ye seek to take Hercules to the land of the Colchians against the will of Zeus? For it is his doom that he should fulfil his previous toils for Eurystheus, and afterwards be numbered with the gods. And as for Polyphemus, it is his fate to build a city in the land of the Mysians. Neither mourn ye for Hylas, seeing that the Nymph of the fountain hath taken him for her husband." And when the god had so spoken he sank again into the sea, and was hidden from their sight. Then said Telamon to Jason, clasping him by the hand, "Pardon me, son *of* Æson, if I have wronged thee, and be not *wroth for my* hasty words. For indeed a

great sorrow drave me to speak, and now let us be friends as before." To him answered Jason, "Thy words indeed were harsh when thou saidst that I had betrayed my friend, yet I bear no anger for them. For thy wrath was not for cattle or gold, but for a man whom thou lovest. And, indeed, I would have thee contend with me yet again for a like cause, if such should arise." So Telamon and Jason were made friends. And all that day and all that night the wind blew strong; but in the morning there was a calm; yet the heroes plied their oars, and at sunset they drave their ship on to the shore.

CHAPTER III.

POLLUX CONTENDETH WITH AMYCUS—THE HEROES SUCCOUR PHINEUS AND ESCAPE THE CLASHING ROCKS

Now the land whereunto they were come was the land of the Bebryces, whose King was one Amycus, the son of Poseidon. No man was more arrogant than he; for he made it a law that no stranger should depart from the land before he had made trial of him in boxing; and thus had he slain many. And coming down to the ship, when he had inquired of them the cause of their journey, he spake, saying: "Hearken to me, ye wanderers of the sea; no man cometh to the land of the Bebryces but he must stand up against me in a fight of boxers. Choose me out, therefore, the best of your company, and set *him to fight* with me here; and if not, I will

compel you." But the heroes were very wroth when they heard these words, and Pollux more than all. Wherefore he stood forth before his fellows, and said : "Talk not to us of compulsion. We will follow this custom of thine. Lo, I will meet thee myself." Then Amycus glared at him, even as a lion upon the hill glares at the man that wounded him at the first, caring not for the others that gird him about. Then Pollux laid aside his mantle, which one of the daughters of Lemnos had given him ; and Amycus also stripped off his cloak, and put aside the great shepherd's crook made of a wild olive-tree, that he bare. Very diverse were they to behold, for the King was like to Typhœus, or one of the giants, the sons of Earth ; but Pollux was like a star of Heaven, so fair he was. And he tried his hands, whether they were supple as of old, or haply were grown stiff with toiling at the oar. But Amycus stood still, looking upon Pollux, as thirsting for his blood. Then Lycoreus, the King's companion, threw down at Pollux's feet two pair of gauntlets, covered with blood, and *stiff*. and marvellously hard. And Amy-

cus said, "Take which thou wilt, stranger, that thou blame me not hereafter, and fit them to thine hands. So haply shalt thou learn that I can fell an ox or wound a man's cheek to bleeding." But Pollux answered him nothing, but smiled and took the gauntlets that lay nearest. Then came Castor and Talaus and bound the gauntlets upon him, and bade him be of good courage. But Aretus and Orniptus bound them for King Amycus, and knew not that they should never bind them for him any more. Then the two stood up against each other. And Amycus came on as a wave of the sea comes upon a ship; which yet, by the skilful handling of the pilot, escapes from its might. Then did the King follow hard after Pollux, suffering him not to rest, but he, so skilful was he, escaped ever without a wound, for he knew wherein lay the strength of the King and wherein also he failed. So the two strove together, and the sound of their strokes was as the sound of shipwrights that build a ship. And after a while they rested, wiping the sweat from their faces. Then they joined battle

again, as bulls that fight for the mastery. But at the last Amycus, rising as one that fells an ox, smote with all his might. But Pollux leapt from under the blow, turning his head aside; yet did the King's arm graze his shoulder. Then he reached forward with his knee by the knee of the King, and smote him with all his might under the ear; and the giant fell to the earth with a groan, and all the heroes set up a shout when they saw it.

But the Bebryces were wroth to see that their King was slain; and they set themselves with their clubs and hunting-spears against Pollux; but the heroes drew their swords and stood by him. Then the battle waxed fierce; and many of the Bebryces were slain, and of the heroes certain were wounded; but at the last Ancæus and the two sons of Æacus and Jason rushed upon the enemy and scattered them. After this they feasted on the shore; and the next day they put into their ships so much of the spoil of the land as they would, and so departed; and on the *morrow they* came to the land of Phineus,

the son of Agenor. Now Phineus, being skilled in divination beyond all other men, revealed to men all that Zeus prepared to do; for which reason the god smote him with old age and with blindness; and also sent the plague of the Harpies upon him, which, coming down suddenly upon him as he sat at the banquet, snatched away the meat from the table. And if they left somewhat, it stank so foully that a man might not touch it.

When Phineus heard that the heroes were come he was glad, and came forth to meet them. Very feeble was he with old age and hunger; and when he saw them, he said, "Welcome, ye heroes! Right glad I am to see you, for I know by the inspiration of Apollo that there shall come to this land the two sons of Boreas, who shall deliver me from this plague that I endure." And he told them what things he suffered from the Harpies. Then Zetes laid hold of the old man's hand and said, "We pity thee, son of Agenor, and *will help* thee, if it may be; but first thou *must swear* that we shall not anger the gods

thereby, for, as thou knowest, these evils have come upon thee because thou hast revealed their will to men too plainly." And the old man swore that the thing was pleasing to the gods. Then they prepared a banquet for him; and as soon as the old man had reached his hand to the food, of a sudden the Harpies flew down, as lightning cometh out of the clouds, and carried off the meat. But the two sons of Boreas followed hard after them, and Zeus gave them strength; otherwise of a truth they had not caught them, for the winds themselves were not more fleet. And when they had caught them they would have slain them, only Iris, the messenger of Zeus, came down and said: "Slay not the Harpies, that are the hounds of Zeus. I will swear to you that they shall not come any more to the dwelling of Phineus, the son of Agenor." So they stayed from slaying them. After this Phineus and the heroes feasted together: and the King said: "I will expound to you things to come, yet so much only as the gods will have me tell; for they will not that men *should know* all things, but that they should

yet need counsel and help. When ye have departed from this land ye shall see certain rocks, between the which ye must needs pass. Do ye therefore first send a dove before you, and if she pass through safely, then may ye also follow. And row with all your might; for your hands rather than your prayers shall deliver you. But if the dove perish, then do ye go back, for it is not the will of the gods that ye should go further. After this ye shall see m[illegible]elica, and the river of Halys, an[illegible]e Chalybes, the workers of iro[illegible]t shall come to the river of Pha[illegible]shall see the town of Æætes, a[illegible]Æa, where the fleece of gold ha[illegible]the top of a beech-tree, and the dr[illegible]rrible monster to behold, watcheth it [illegible]n eyes that turn every way." Then were the heroes much dismayed; but when Jason would have questioned him further, he said, "Seek ye for the help of Aphrodite, for the victory will be of her. And now ask me no more." And when *he had ended* his words the two sons of Boreas *came back*, panting from their course, and

told what things they had done. And the next morning many were gathered together to hear from him of things to come, among whom was a certain Parœbius, whom the King had delivered from great trouble; for the man's father had cut down an oak upon the mountains, not heeding the prayers of the Nymph that dwelt therein that he should spare it, for which reason the Nymph sent all manner of evil upon him, and his children after him. Nor did they know the cause till Phineus expounded it to them.

After this they departed, and forgot not to take with them a dove, which Euphemus held bound to his hand by a cord; and Athene helped them on their way. And when they came to the rocks whereof Phineus had spoken, Euphemus let fly the dove, and it passed through, yet did the rocks, clashing together, touch the last feather of her tail. Then Tiphys shouted to them that they should row with all their might, for the rocks had parted again; but as they rowed a great terror came upon them, for they saw destruction *hanging over* them, and a great wave,

like to a mountain, rose up against them. And when they saw it they turned their heads away, thinking it must overwhelm them; but Tiphys turned the helm, and the wave passed under the keel, lifting up the *Argo* to the top of the rocks. Then said Euphemus, "Row ye with all your might." And the heroes rowed till the stout oars were bent as bows. Athene also, with one hand, kept the ship from the rocks, and with the other drave it forward; and the rocks clashed together behind it, nor were divided any more; for it was the will of the gods that this should be so when any ship should pass through safely. But the heroes breathed again, being delivered from death. And Tiphys cried, "Fear not, son of Æson, for surely Athene hath delivered us, and now all things will be easy to thee, and thou wilt accomplish the command of the King." But Jason spoke, "Nay, my friend. Would that I had died before I took this task in hand, for there are perils by sea and perils by land, and I have no rest day or *night. For myself* I fear not, but for these

my companions, lest I should not take them back in safety." This he said, for he would try the temper of the heroes ; and when they cried out that they feared not, he was glad at heart.

CHAPTER IV.

IDMON IS SLAIN BY A BOAR—TIPHYS DIETH —THE HEROES FIND THE SONS OF PHRIXUS AND COME TO THE LAND OF ÆÆTES.

So the heroes passed on their way till they came to the land of the Mariandyni, of whom one Lycus was king. Now these had been cruelly oppressed by the Bebryces, and they knew that Pollux had slain King Amycus, and that the host of the King had fled before the heroes. Wherefore they received them with great gladness, honouring Pollux more than all his companions. And Lycus bade them feast in his house. And when they had feasted, Jason told him of their voyage, and of all that had befallen. But it grieved Lycus sore that Hercules was not come with them. *And he* said: "O, my friends, this is a *grievous* thing that ye came to the land of

Æætes without Hercules. Well do I know him, for I saw him in the days of Dascylus, my father, when I was but a youth, for he came hither on his way, bearing with him the girdle of the Amazon Hippolyta. And here in our funeral games (for Priolaus, my brother, had been slain by the Mysians, and we buried him) he conquered the great boxer Titias. Also he subdued the Phrygians under my father, and gave to him other dominions, whereof this Amycus whom ye have slain took from me no small part. Now, therefore, I will make such return as I may; for Dascylus, my son, shall go with you, and with him ye shall find all people friendly till ye come to the river of Thermodon."

The next day the King went with the heroes to their ship, carrying with him gifts without end. Lycus also, his son, went with him. But ere they departed his doom came upon Idmon that he should perish. For though he was a prophet, yet his prophecy availed him not against fate. Now there chanced to be in the marsh a great boar, that *lay wallowing* in the mud. Great white

tusks had he; and even the Nymphs were afraid of him. And as Idmon walked by the river side the boar rushed on him of a sudden out of the reeds, and smote him on the thigh with his tusk, making a great wound. The hero fell not, indeed, but shouted aloud; and his comrades ran thither at his voice. And first Peleus cast his javelin at the beast, but missed his aim; and afterwards Idas smote him, and he gnashed with his teeth upon the spear. Then the heroes carried back their companion to the ship, but he died even as they carried him. Then they abode in that place for three days, and on the fourth they made a great funeral for him; and Lycus and his people came also to do honour to the dead man. But while they mourned for him it befell that Tiphys, the pilot, died also; for he could not endure his great sorrow for his companion. So they buried Tiphys also, and for each they built a great tomb, to be a memorial to them who should come after.

Sore dismayed were the heroes that their helmsman was dead, and they sat a long time *in silence*, and neither ate nor drank. Then

Heré put courage into the heart of Ancæus, and he spake to Peleus, saying, "Is it well, son of Æacus, to abide here in the land of strangers? Here am I that know more of seamanship than of war; and others also as skilful, nor should we suffer loss if we set one of them at the helm." Then spake Peleus in the midst of the heroes, "Why waste we time in sorrow, my friends? There are skilful helmsmen; many are in this company, of whom let us choose us out the best." But Jason answered, "If there be such, why sit they here with the rest lamenting? I fear me much that we shall see neither the city of Æætes nor yet the land of Greece." But Ancæus stood forth, saying, that he would be their helmsman; so also did Euphemus and other two; but the heroes chose Ancæus.

So on the morning of the twelfth day they set sail, and a strong west wind blew from behind and carried them quickly over the sea. But when they came to the tomb of Sthenelus they beheld a marvellous sight. Now this Sthenelus was companion to Hercules *in battling* with the Amazons, and

had been wounded with an arrow, and so died. And he besought Persephone, that is Queen of the dead, that he might look upon the heroes; and when she consented he stood upon the top of his tomb equipped as one that went forth to battle, with a fair four-crested helmet on his head. Much did the heroes marvel to behold him. But Mopsus, the seer, bade them tarry and make offerings to the dead. Wherefore they landed and built an altar, and offered sacrifices, and Orpheus also dedicated his harp for a gift. After this they departed, and sailed by the river of Parthenius, which is by interpretation the Virgin River; so men call it, because Artemis the Virgin, the daughter of Latona, is wont to bathe therein when she is weary with hunting. Also they passed the river of Thermodon, and tarried not, for such was the will of Zeus, that they might not join battle with the Amazons who dwelt in these parts, a fierce race and delighting in war. Surely not without much bloodshed and damage to both such battle had been. The next day they came to the land of the Chalybes

These care not to plough the land with oxen, or to plant seed or to reap harvests; nor have they flocks or herds; but they dig iron out of the earth, and change it with other men for food. Never doth morning come, but it seeth them at their toil, where they labour without ceasing in the midst of reek and smoke. But after the Chalybes they came to the Mossyni, a strange folk that are contrary to other men, doing abroad what others do at home, and at home what others do abroad. Their king also sitteth all day on his throne, and judgeth his people; nor, indeed, is he to be envied for all his royal state, seeing that if he err at all in his judgment the people shut him in prison till he die of hunger. Next they came to the island of Aretias, wherefrom as they sailed in the twilight there came a great bird flying over them, and shooting a sharp-pointed feather from its wing. And the feather struck Oileus on his left shoulder and wounded him, so that he dropped the oar from his hand. But Erybotes, that sat next to him, drew out the dart and bound up the wound; and when there came another bird

flying, like unto the first, Clytius shot at it with his arrow, for he had his bow ready bent, and smote it, so that it fell into the sea by the ship. Then said Amphidamas to the heroes: "We are come to the island of Aretias, and I judge that we shall not prevail over these birds with our arrows. For Hercules prevailed not thus over the birds of the Lake Stymphalus, as I saw with my own eyes. Do ye, therefore, as I bid you. Put ye on your helmets, and let some of you row with the oars, and let the rest so order their spears and their shields that they may be a covering to the ship. Shout also with all your might; and when ye shall be come nigh unto the island, beat upon your shields, and make all the noise that ye may." And the heroes did so, and covered the ship, even as a house is covered from the rain by its roof; and they shouted and beat upon their shields; nor did they suffer further damage from the birds.

Now it chanced in these days that the sons of Phrixus sailed from the land of King Æætes to the city of Orchomenus, that they *might get for* themselves the possessions of

their father. And coming near to this same island of Aretias, a mighty wind from the north brake their ship; and the men, being four in number, laid hold of a beam, and so were driven about by the waves, being in great peril of death, till, at the last, they were cast upon the shore of the island. Therefore, when the *Argo* came near, one of them spake to the heroes, saying, "We entreat you, whosoever ye be, to help us, seeing that the waves have broken our ship. Give us, I pray you, some clothing and a morsel of food." Then said Jason, "Tell us who you are, and whence ye are come, and whither ye go." Then the man made answer, "Doubtless ye have heard how Phrixus came to the city of King Æætes on a ram with the fleece of gold, and how the fleece hangeth to this day on a tree near to the city; how the King gave to this Phrixus his daughter Chalciope in marriage; and we are the children of these two. And our father being newly dead, we sailed to Orchomenus that we might get for ourselves the possessions of Athamas, our grandfather; for so Phrixus, our father, commanded us."

The heroes were right glad of this meeting, and Jason made answer, "Ye are my kinsmen, for Cretheus and Athamas were brothers, and I am grandson to Cretheus; and I sail with these my comrades to the city of King Æætes. But of these things we will talk hereafter. But now we will give you what ye need." So he gave them clothing, and afterwards they did sacrifice in the Temple of Ares that was hard by, and there feasted together. And after the feast Jason spake, saying, "It is manifest that Zeus hath a care both for you and for us; for us he hath brought safely through many perils to this place, and you he suffered not to perish in the sea. Ye shall sail hereafter in this ship whithersoever ye will; but now do ye help us in our quest, for we are come from the land of Greece seeking the fleece of gold, and we would gladly have you for our guides."

But the men were sore dismayed to hear these words, knowing what manner of man King Æætes was. And he who had spoken at the first made answer, "O my friends, ye *shall have such* help as we can give you. But

know that Æætes is fierce and savage beyond all other men, and that your voyage is perilous. Men say that he is of the race of the Sun, and he is mighty in battle as Ares himself. Nor will it be an easy thing to carry away the fleece, for a dragon watcheth it continually, and this dragon cannot be slain, and it sleepeth not." Then many of the heroes, when they heard these words, grew pale. But Peleus spake out boldly: "Fear not, my friend; we lack not strength to meet King Æætes in battle, if need be, for we are well used to war, and are, for the most part, of the race of the gods. Wherefore, if the King yield us not the fleece peaceably, I judge that his Colchians shall not help him."

After this the heroes slept. And the next day they departed, and sailing with a favourable wind, came near to the further end of the Euxine Sea; thence they could see the mountains of Caucasus, whereto the Titan Prometheus is bound. And indeed in the evening they beheld the great vulture which feedeth on his liver flying above their ship; *and after a while* they heard the Titan

groaning with the bitterness of his pain, and then again the vulture returning by the same way when his feast was ended. That night, by skilful guidance of the sons of Phrixus, they came to the river of Phasis, and straightway they lowered the sails and the yardarms, and afterwards the mast, and so entered the river. And on their left hand was the mountain of Caucasus and the city of Æætes, and on the right the oak-grove wherein the dragon watched continually the fleece of gold. And Jason poured a libation of wine from a cup of gold into the river, praying to the gods of the land, and to the spirits of the dead heroes, that they should help them in their quest. And when their prayers were ended they fastened the ship with anchors under cover of a wood that was hard by, and so slept.

CHAPTER V.

HERÉ AND ATHENE TAKE COUNSEL TO SAVE JASON AND HIS COMPANY—JASON DEMANDETH THE FLEECE OF THE KING.

BUT while the heroes lay hidden among the reeds of the river, Heré and Athene sought a chamber where they might hold counsel apart from the other gods. And Heré first spake, saying, "Come now, daughter of Zeus, consider by what craft or device we may bring it to pass that the heroes may carry back the fleece of gold to the land of Greece." Then Athene made answer, "That which thou askest, O Heré, I had already in my thoughts; but though I have weighed many counsels, yet have I not found one that would serve this purpose." Then said Heré, "Come let us go to Aphrodite, and when we have found her, let us persuade her to command

her son, if only he will hearken to her words, that he smite the daughter of King Æætes with an arrow, that she may love Prince Jason, for she is skilful in magic and drugs." This counsel pleased Athene mightily, and she said: "I know not anything of these matters, nor can I say what may work love in a maiden's heart. Yet thy counsel pleaseth me; only, when we are come to Aphrodite, do thou speak for us both."

So the two departed, and came to the palace of Aphrodite, which her husband, the halting god, had wrought for her when he first took her to wife, and they stood in the porch. Now Hephæstus was gone to his workshop, and the goddess sat alone over against the door; and she was combing her hair with a comb of gold, and weaving her tresses. But when she saw the two she rose from her seat, and gave them welcome, and spake, saying, "What is your errand, that ye are come now after these many years?"

To her Heré made answer: "We are in *trouble, O Queen*; for Jason and they that *are with him* are come to the river of Phasis,

seeking the fleece of gold ; and I fear for him. Yet would I serve him with all my strength, on whatever errand he might go ; for he hath always honoured me with sacrifices ; and besides, he did me good service at the river of Anaurus. For the mountains were white with snow, and the streams came down from the heights, and the river was swollen. And Jason came from his hunting, and when he saw me he had pity on me, for I had made myself like to an old woman, and he carried me over the river."

Then said Aphrodite : "It were ill done of me were I to deny such help as these weak hands can give."

And Heré spake again : "We want no help of hands, be they weak or strong. Only bid thy son smite with his arrows the daughter of King Æætes, for surely if she be willing to help him he will easily carry away the fleece of gold and so come safe to Iolcos."

But Aphrodite made answer : "Surely he will hearken to you rather than to me. For to you, shameless though he be, he must needs pay some reverence ; but with them.

heedeth not at all. I had well nigh broken in my wrath his arrows and his bows."

And when the goddesses laughed, she spake again, saying: "Yea, I know that others laugh at my sorrows. But if ye are urgent for this thing, I will persuade him, and I doubt not but that he will hearken to me."

So the three went together to the halls of Olympus. And they found Eros playing at dice with Ganymede, that was the cupbearer of Zeus; and he laughed aloud, for he had won at his playing, but the other was angry, having lost. And when Aphrodite saw him, she said: "Hast thou defrauded him, after thy wont, that thou laughest! But come, do now what I shall tell thee, and thou shalt have a fair plaything of Zeus that his nurse Adrastea made for him, a ball with two bands of gold about it; and none can see the seams of it; and when thou throwest it it will glitter like a star. And the thing is this: that thou make the maiden daughter of King Æætes to love Jason; and this thou must do without delay, or it profiteth thou are with ing."

Then cried Eros, "Give me the ball straightway." But she caught him in her arms and kissed him, and said: "I will not deceive thee; only do my bidding." Then he took up his bow and passed his quiver on his back, and went his way to the land of Colchis.

Meanwhile Jason spoke to the heroes, "Hearken now, and I will unfold my counsel. I will go to the hall of Æætes, and the sons of Phrixus with me, and two heroes besides; and first I will make trial of him, whether he will yield the fleece of gold willingly, for it would be ill to seek to take it by force till we have seen what words can do." To this the heroes agreed; wherefore Jason departed, taking with him the sons of Phrixus, and Telamon and Augeas; and as they went Heré threw a mist about them till they had passed through the city; but when they came to the palace of the King, then was the mist scattered; and they stood in the porch marvelling at the things which they saw, even the mighty gates, and the walls set with *pillars, and* the cornice of brass above them.

Round about the threshold grew great vines, and under the vines four fountains that ceased not to flow, whereof one was of milk, and one of wine, and one of sweet-smelling oil-olive, and of water the fourth; and the water was hot in the winter-tide, and as cold as ice in the summer. In the midst stood the hall, with chambers on either side, two chambers being loftier than the rest, in one whereof dwelt the King and his wife, and in the other Absyrtus his son, whom the Colchians also called Phaeton, because he excelled all his equals of age. Now two of the chambers were of the King's daughters, Chalciope and Medea; and it chanced that Medea was now going to the chamber of her sister. Meanwhile came Eros unseen through the air, and stood behind a pillar in the porch, and bent his bow, fitting to it an arrow, the sharpest of all his quiver. And he came lightly into the hall, following close upon Jason, and drew his bow with both his hands, and shot the arrow at Medea, and smote her *under the heart*. And when he had so done *he laughed*, and departed from the palace.

Then the servants prepared a meal for the sons of Phrixus and for Jason. And when they had bathed, they sat down, and ate and drank and were merry.

Jason and the sons of Phrixus having eaten well, the King inquired of his grandsons, saying, "What brings you back? Did some misfortune overtake you on your journey? Surely it was not of my bidding that ye went; for I knew how perilous was the way, having seen it from the chariot of the Sun, my father, when he took Circe, my sister, to the land of Hesperia. But tell me now what befell you, and who are these your companions?" Then Argus made answer, "Our ship was broken and we scarcely were saved; and as for these men, they gave us food and raiment, treating us kindly when they heard thy name and the name of Phrixus our father; and they are come for the fleece of gold, for they say that the wrath of Zeus may not be turned away from the land of Greece till this be brought back. Never was such ship as theirs, for Athene built it, *neither can* storm break it, and it is swift

alike with sails or with oars; and for a crew it hath all the heroes of the land of Greece. But their chief thinketh not to take the fleece by force, but will make thee due return, subduing under thee thy enemies the Sauromatæ. And if thou wouldst hear his name, know that it is Jason, grandson to King Cretheus, whose brother was Athamas, father to Phrixus, and they that are with him are Augeas and Telamon."

But the King was very wroth when he heard these words, and cried, "Get you out of my sight! Ye are not come for the fleece, but to spy out the land, that ye may possess my kingdom. Surely, had ye not eaten at my table, I had cut out your tongues and lopped your hands."

Then Telamon was minded to give the King a fierce answer, but Jason held him back, and spake softly, "'Tis not as thou thinkest, O King; we do not desire thy kingdom, but are coming at the bidding of the gods. Also for what we seek we will make thee due recompense, subduing under thee the Sauromatæ, or whomsoever thou wilt."

Then the King doubted awhile whether he should not fall on them straightway with the sword, but afterwards spake again, "If ye be in truth of the race of the gods, I will give you the fleece, for I grudge nothing to brave men. But first I must make trial of your strength. There feed in the plain of Ares two bulls, having hoofs of brass and breathing fire from their nostrils. With these I plough the field of Ares, four acres and more: and, having ploughed it, I sow it with seed—not, indeed, with the seed of corn, but with the teeth of a serpent; and when these have sprung up into armed men, I slay the men and so finish my harvest. In the morning I yoke the bulls, and in the evening I rest from my reaping. And if ye will do this, ye shall have the fleece of gold; but, if not, ye shall not have it."

Then the heroes stood for a while, with their eyes cast upon the ground, speechless, for they knew not what they should say. But afterwards Jason spake, "I will do this thing, even if I die for it." And the King answered, "If ye hold back from the plough-

ing or the reaping it shall be the worse fo
you." Then Jason and his companions de
parted from the palace; and Medea looke
upon Jason, as he went, from behind her vei
and loved him. And when he was gone sh
thought to herself of his face, and of th
garments wherewith he was clothed, and c
the words which he had spoken. But whe
the heroes were now without the city, Argu
spake to Jason, saying, "There is a maider
the priestess of Hecate, that is skilled in al
manner of witchcraft; and, if she be willin
to help you, ye need not fear this task. Onl
I doubt me much whether I shall prevai
with her. Nevertheless, if thou art willing
I will speak with my mother, who is he
sister, of the matter." And Jason said
"Speak to thy mother, if thou wilt; but, i
we must put our trust in women, there i
little hope of our return." Then they wen
back to the ship to the rest of the heroes, an
told to them the words of the King. An
for a while they sat speechless and sad, fo
the thing seemed greater than they could dc
But then rose up Peleus, and cried, "If tho

wilt give thyself to this task, son of Æson, it is well; but if not, and if there be none other of this company that will adventure upon it, yet will I not shrink from it, for a man can but die." And Telamon and the sons of Tyndarus, and Meleager the son of Œneus, said that they would follow him. Then said Argus, "This can ye do, my friends, if there be no other way. But hearken to me: abide ye yet in your ship, for there is a maiden in the palace of the King whom Hecate hath taught to use all the drugs that are in the earth, so that she can quench fire, and stay winds, and turn the stars from their courses. Maybe my mother will persuade her that she help you. If this counsel please you, I will go to her straightway."

And as he spake, the birds gave a favourable sign, for a dove that fled from a hawk fell into the bosom of Jason; and the hawk fell upon the hinder part of the ship. And when Mopsus saw it, he prophesied, saying, "Ye must make your supplication to the maiden. Nor do I doubt that she will hearken *to you*; for did not Phrixus propheay that

our help should be in Aphrodite? And did ye not see how the dove that is her bird hath escaped from death?" And all the heroes gave heed to his words; but Idas was very wroth, and cried with a terrible voice, "Will ye look at doves and hawks, and turn back from battle? Out on you, that ye think to cheat maidens with words, rather than to trust in your spears!" But Jason said, "We will send Argus as he hath said. Only we will not lie hidden here, as if we were afraid, but will go forth." So the heroes brought forth the ship.

CHAPTER VI.

THE COUNSELS OF MEDEA.

MEANWHILE, King Æætes held a council of the Colchians, to whom he said, "So soon as the oxen have killed, as surely they will kill, the man who shall seek to yoke them, then will I burn these fellows with their ship. For, verily, I had not received Phrixus with hospitality, but for the commands of Zeus; but as for these robbers, they shall not go unpunished."

But while he yet spake, Argus went to the palace to his mother Chalciope, and besought her that she should persuade her sister Medea to help the heroes. And this the woman had herself thought to do; only she feared the anger of her father. And as they talked, it befell that Medea dreamed a dream, for she *had fallen* asleep for weariness. And in her

dream she yoked the bulls right easily; but her father would not fulfil his promise, saying that he had given this task not to maidens but to men; and hereupon there arose great strife; but she took part with the strangers, and her parents cried shame upon her. After this she awoke, and leapt in great fear from her bed, saying to herself, "I fear me much lest this coming of the heroes should be the beginning of great sorrows. As for this Jason, let him wed a maiden of his own race; but I will keep my unmarried state, and abide in my father's house; yet, if my sister need help for her sons, I will not stand aloof." Then she made as if she would seek her sister, standing barefoot on the threshold of her chamber, yet went not, for shame. Thrice she essayed to go, and thrice she returned, for love drove her on, as shame kept her back; but one of her maidens spied her, and told the thing to her sister Chalciope. And Chalciope came to her and took her by the hand, saying, "Why weepest thou, Medea? Dost *thou fear the* wrath of thy father? As for *me, would that* I had perished before I saw

this day!" And after long silence Medea made answer, speaking craftily, for love so taught her to speak, "My sister, I am troubled for thy sons, lest thy father slay them with these strangers; for, verily, I have seen terrible dreams in my sleep." So she spake, for she would have her sister pray to her for help for her sons. And when Chalciope heard these words she cried aloud, "O my sister, I beseech thee by the gods, and by thy father and mother, that thou help us in our strait. For, verily, if thou help us not, I will haunt thee as a Fury." Then the two lifted up their voices together and wept. But at the last Chalciope said, "Wilt thou not, for my children's sake, give help to this stranger? Verily, my son Argus is come to beg this thing of me, and he is even now in my chamber." When Medea heard these words she was glad at heart, and said, "My sister, I will surely help thy sons, for they are as brothers to me, and thou as my mother. Wherefore, so soon as it is dark, I will carry to the temple of Hecate such drugs as shall *tame these* oxen." Then Chalciope went to

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and looked into the chest wherein
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l. And now she was minded to take
ome deadly thing that she might end
her troubles, but there came upon
:at horror of death, for she thought
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ıer face in the glass, she seemed to
ıirer to look upon than before.
the morning she arose and adorned
ınd put a white veil about her head.
: bade her maidens—twelve she had
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ot, that she might go to the temple

of Hecate. And while they yoked them, she took from the chest the medicine that is called the *Medicine of Prometheus*, wherewith if a man anoint himself, water shall not hurt him, nor fire burn. This cometh, men say, from a certain flower which grew from the blood of Prometheus when it dropped from the vulture's beak, and the flower is of the colour saffron, having a root like to flesh that is newly cut, but the juice of the root is black. Then she climbed into the chariot, and a maiden stood on either side, but she took the reins and the whip, and drove the horses through the city, and the other maidens ran behind, laying their hands on the chariot; and the people made way before them as they went.

And when they were come to the temple, Medea said to her maidens, "Argus and his brethren have besought me to help this stranger in his task, and I made as if I hearkened to their words. But the thing that I am minded to do is this: I will give him some medicine indeed, but it shall not

be that which he needs, and we will divide his gifts between us. And now he cometh to have speech with me; do ye, therefore, depart, and leave us alone." And the counsel pleased the maidens well.

CHAPTER VII.

MEDEA AIDS JASON—THE FLEECE IS WON.

Now when Jason went his way to the temple, Argus and Mopsus, the soothsayer, were with him; and as they went Mopsus heard the speech of a raven that said, "Verily the prophet is a fool; if he knew what all men know, will a maid speak kind words to a youth if his companions be with us?" And Mopsus laughed when he heard it, and spake to Jason saying, "Go now to the temple of Hecate, and Aphrodite will help thee, but go alone; and I and Argus will abide where we are." So Jason went forward, and Medea saw him as he came, very beautiful and bright to behold, even as the star Sirius, when it riseth from the sea. But when she saw him, her eyes were darkened with fear, and her cheeks burned with a blush, and her knees

failed under her. But when Jason saw how she was troubled, he spake softly to her: "Fear me not, lady, for I am not of those who speak the thing that is false; but listen to my words, and give me this medicine that shall strengthen me for my work, as thou hast promised to Chalciope, thy sister. Verily thou shalt not miss thy reward. For thou shalt be famous in the land of Greece; and all the heroes shall tell of thee, and their wives and mothers, who now sit lamenting upon the shore for those who are far away. Did not Ariadne help King Theseus, and the gods loved her for her kindness, making her a star in the heavens? So shalt thou be loved of the gods, if thou wilt save this famous company of heroes. And, indeed, thou seemest to be both wise and of a kindly heart."

And when the maiden heard these words, she took the medicine from her bosom and gave it to Jason, who took it with great gladness of heart. Then spake Medea, "Hear, now, O Prince, what thou must do, so soon as my father shall give thee the serpent's teeth

to sow. Wait till it be midnight; but have no companion with thee. Then dig a trench that shall be round of form; and build in it a pile of wood, and slay on it a ewe sheep, and pour over the sheep a libation of honey to Queen Hecate. After this, depart from the place, and turn not at any sound, or the barking of dogs. But in the morning thou shalt anoint thyself with the medicine; and it shall give thee the strength of the gods. Anoint also thy spear and thy shield. So the spears of the giants shall not harm thee, nor the fire that the bulls shall breathe. But remember that this strength endureth for the day only, wherefore slack not thy hand, but finish thy work. And I will tell thee another thing that shall be for thy help. So soon as the giants shall begin to spring up from the furrows wherein thou shalt have sown the teeth, throw secretly among them a great stone; and it shall come to pass that they will fall upon each other and perish by their own hands. So wilt thou carry away the fleece of gold to the land of Greece, departing when it shall please thee to go." And

when she had spoken these words she wept, thinking how he would depart and leave her. Then she spake again: "When thou art come to thy home, remember, I pray thee, Medea, even as I shall remember thee; and tell me whither thou art minded to go."

Then Jason made answer, "Surely, lady, I shall not cease to think of thee if only I return safe to my native country. And if thou wouldst fain hear what manner of land it is, know that it is girded about with the hills and feedeth many sheep. The name of him that founded the kingdom is Deucalion, and the name of the city is Iolcos." And Medea said, "I would that where thou shalt be there could come some tidings of thee by bird of the air or the like; or that the winds could carry me thither, that I may know for a certainty that thou hast not forgotten me." Then Jason said, "O lady, if thou wilt come to that land, surely all shall honour thee, and thou shalt be my wife, neither shall anything but death only divide *us twain.*" And when the maiden heard *these words* she stood divided between fear

and love. But Jason said, "Surely now the sun is setting, and it is time to go back, lest some stranger come upon us." So Medea went back to the city, and Jason to the heroes, to whom he showed the medicine that the maiden had given him. And they all rejoiced, save Idas only, who sat apart in great anger.

The next day Jason sent Telamon and another to fetch from the King the serpent's teeth; and the King gave them gladly, for he thought that if Jason should yoke the oxen, yet he should not overcome the giants in battle. And when the heroes slept, Jason went alone and did as Medea had commanded him. And when he had finished the sacrifice he departed; and Queen Hecate came, and there was a great shaking of the earth and a barking of dogs. But Jason looked not behind him, but departed to the heroes.

On the morrow King Æætes armed him for the battle, giving him a breastplate which Ares had given to him, and a helmet of gold with four crests, and a shield of bull's hide, many folds thick, and a spear such as none of

the others but Hercules only could have borne. And Jason anointed them with the medicine; which when he had done, all the heroes made trial of the arms, but did them no damage; and when Idas smote with his sword on the butt of the spear, it bounded back as from an anvil. After this he anointed himself with the medicine, and it was as if his strength had been multiplied tenfold. Afterwards he took to himself a helmet and a sword, and so went forth to his labour. And there lay ready to his hand a brazen yoke for the bulls, and a great plough of iron. Then he fixed his spear in the earth, and laid down his helmet, but he himself went on with his shield. But when the bulls saw him they ran forth from their stalls, and all the heroes trembled to behold them; but Jason stood firm, holding his shield before him. And the bulls drave their horns against the shield, but harmed him not. And though they breathed fire from their nostrils, for all this the medicine of Medea kept him safe. Then he took hold *of* the right-hand bull by the horns, and *dragged it* down to the yoke, and, kicking its

hoof from under it, so brought it to the ground; and in like manner dealt with the other. And the King marvelled at his strength. Then the heroes helped him with the fastening of the bulls to the plough, for so much was permitted to him. Then he put his shield upon his shoulders and took the serpents' teeth, a helmet full, and drave the bulls before him, which went with a horrible bellowing, and as he made the furrow he threw the teeth into it. Now when the day was a third part spent he had finished the ploughing; and he loosed the bulls and went back to the ship, for as yet there had sprung nothing from the furrows. And he took of the water of the river in his helmet and drank, and while he drank the giants sprang up from the furrows.

Then Jason remembered the words of Medea, and took from the earth a great round stone—of such bigness it ws that four youths could not lift it—and cast it into the midst of the giants. And straightway they fell upon each other with great rage, and Jason sat behind his shield and watched.

But when they had been now fighting among themselves for a long while, and many were wounded and many dead, Jason drew his sword and ran among them till he had slain them all. So he finished his work that day; but the King and his people returned, sad at heart, to the city.

CHAPTER VIII.

JASON GAINETH THE FLEECE, AND SO RETURNETH TO HIS HOME.

ALL that night the King sat with his nobles, meditating harm against Jason and the heroes; for he knew that the thing had been done by craft, and also that his daughter was concerned in the matter. And Medea also sat grievously troubled in her chamber, fearing the wrath of her father; and oft-time she thought that she had best kill herself with poison. But at last Heré put it into her heart that she should flee, taking the sons of Phrixus for companions. Then she arose from her bed, and took the medicines that she had from their chest, and hid them in her bosom.

And she kissed her bed and the posts of her chamber doors and the walls. Also she cut off a long lock of her hair, to be a

memorial of her to her mother. And when she had done this she cried with a lamentable voice, "Farewell, my mother, and thou, Chalciope, my sister! Would that this stranger had perished before he came to the land of the Colchians!" Then she went out from the house, the great gates opening before her of their own accord, for she had anointed them with a mighty drug; and, being come into the street, she ran very swiftly, holding her robe over her head, till she saw the light of the fires where the heroes sat feasting all the night in the joy of the victory that Jason had won. Then she came near, and, lifting up her voice, cried to the youngest of the sons of Phrixus, whose name was Phrontis. And Phrontis heard her, and knew the voice that it was the voice of Medea, and told the thing to Jason. Then Jason bade the heroes be silent; and they listened. Thrice she cried, and thrice did Phrontis answer her. And the heroes loosed the ship and rowed it across the river; but ere ever it came to the other shore Jason and the sons of Phrixus leapt from the deck on to the land.

And when Medea saw the brothers, she ran to them, and caught them by the knees, and cried to them, "Save me now from King Æætes! yea, and save yourselves also, for all things are now known to him. Let us fly hence in the ship, before he come upon us with a great army. But first I will give the Fleece into your hands, having laid to sleep the dragon that guardeth it. But do thou, Prince Jason, do as thou didst promise, calling the gods to witness." And Jason was glad when he saw her, and took her by the hand, and lifted her up, and spake kindly to her, saying, "Dearest of women, now may Zeus and Heré his wife, that is the goddess of marriage, be my witnesses that I will take thee to wife so soon as we shall have returned to the land of Greece." Then he bade the heroes row the ship to the sacred grove, for he was minded to take away the fleece that very night, before the King should know of the matter. Then the heroes rowed; and the Argo passed quickly over the waves till they came to the grove. Then Medea and Jason went forth from the ship, and followed

the path, seeking for the great bush whereon the fleece was hung. And in no long space they found it; for it was like a cloud which the shining of the sun makes bright when he riseth in the East. But before the tree there lay a great serpent, with eyes that slept not night nor day. Horribly did it hiss as they came. But Medea cried aloud to Sleep, that is mightiest among the servants of the gods that he should help her. Also she called to the Queen of Night, that their undertaking might prosper in their hands. And now the great serpent, being wrought upon by her charms, began to unloose his folds; yet his head was lifted up against them, and his dreadful jaws were opened. Therefore Medea took a bough that she had newly cut from a juniper tree, and put a mighty medicine upon it, and dropped the drops of the medicine into his mouth, singing her charms all the while. Then sleep came upon the beast, and he dropped his head upon the ground. When Jason saw this, he snatched the fleece of gold from the tree, for *Medea had* bidden him do it and delay not;

but she stood the while and put the medicine on to the head of the beast, fearing lest perchance he should awake. After this they both departed from the grove; and Jason carried the fleece with great gladness of heart. A mighty fleece it was, hanging down from his shoulders even to his feet. And as he went the day dawned. And when he was come near to the ship the heroes marvelled to behold him, for the fleece was very bright to look upon. But when they would have touched it, Jason hindered them, and covered it with a covering which he had prepared for it.

Then Jason said to his companions, "Come now, my friends; we have accomplished this thing for the which we came to this land. Let us think, therefore, of our return. As to this maiden, I will take her to be my wife in the land of Greece. But do you remember that she has saved all our lives this day. Row, therefore, with all your might, the half of you; and let half hold forth your shields to be a defence against the spears of our enemies, if they should come upon us. For

as ye shall quit yourselves this day, so shall it be whether or no we see again our native country and our homes." Then he cut with his sword the cable of the ship; bidding the maiden sit by the helmsman Ancæus. Then the heroes rowed with all their might, and were far away before the King had knowledge of their going.

Many things they suffered in their journey, and many lands they visited, for the gods suffered them not to return by the way by which they went, and some of them perished; but at the last they brought back the ship Argo to the land of Greece, and the fleece of Gold for which Pelias had sent them. And when they were returned, Prince Jason took Medea to be his wife.

CHAPTER IX.

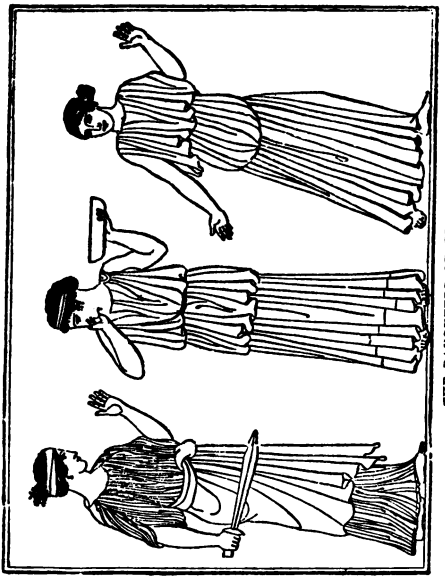
THE END OF THE ARGO.

THOUGH Jason came back safe with his companions to the land of Greece, yet he and Medea his wife had not peace and happiness, for the gods loved them not, because they were not true of heart, nor careful to do that which was right. For first of all, Medea deceived her father for love of a stranger; and next she wrought a wicked deed, such as never a woman in the world had done before. The manner of her doing it was this. When she fled in the ship Argo from the land of Colchis, she took with her her brother, that was a lad of some sixteen years or thereabouts, Absyrtus by name For she said to herself, "My father loves this lad; therefore he shall be to us for a hostage, and we will escape by his means." Now, when King Æetes knew

that the ship Argo had departed, and that Jason and his companions had taken with him not the golden fleece only, but also his daughter Medea, he was very wroth, and cried to his servants, "Make ready for us ships, that we may pursue after these robbers." So they made ready ships, and launched them. And because the ship Argo had now been beaten by many storms, the oars of the heroes, for all their strength, could not make it pass swiftly through the waters, so that the ships of the Colchians were about to overtake it. And when Medea saw that they were approaching, she said to Jason, "I have a counsel whereby we may escape, if only thou wilt consent thereto." And he answered, "Say on, for I should be loth to lose the heroes my companions, and the fleece of gold, and thee whom I love." Then said Medea, "I will take this lad, even my brother Absyrtus—for what is he in comparison of thee?—and will cut him in pieces, and scatter the pieces upon the sea; and it shall come to pass that when my father shall *see them,* he will stay from his pursuing, that

he may gather them together and give them burial." To this counsel Jason consented, not willingly; but Medea over-persuaded him, being not only fair to look upon, but ready of speech, and one that could bend all things to her will. So these two slew the lad Absyrtus, and scattered the limbs upon the sea. And it fell out as Medea had said; for the King tarried to gather the pieces together, and to bury them, so that the ship Argo, being now near to the end of the journey, escaped to the land of Greece.

After this, Jason came to the land of Iolcos, where Pelias was King, looking to receive the kingdom from him; for Pelias had promised him, saying, "I will give thee this kingdom if thou wilt bring back the fleece of gold from the land of the Colchians." But Pelias delayed to fulfil his promise, saying to Jason, "Thou seest that I am an old man, and that the day of my death is near. Suffer me, therefore, to keep the kingdom till I die, and afterwards thou shalt be King in my room." And the people loved Pelias, for he had reigned over them *now* many years, but Jason they knew



THE DAUGHTERS OF PELIAS

not, for he was a stranger. Nor did they love the foreign woman whom he had taken to be his wife. But when Jason told this thing to Medea, she said, "Trouble not thyself about this matter; I will order it according to thy liking." So she went to the daughters of the King, and said to them, "The King your father is an old man and feeble, and cannot bear the burden of his kingdom. Will ye that he be made young again?" And the daughters of Pelias made answer, "How can this be? Was it ever seen that an old man was made young?"

Then said Medea, "See, now, what I can do with my enchantments, and with certain herbs that I have brought with me from the land of the Colchians, wherein grow many mighty herbs, both bad and good." Then she took a ram that was very old and feeble, and cut him in pieces before their eyes, and put the pieces into a caldron, and filled the caldron with water, and put fire under it till it boiled. And while the water was boiling she sang over it her enchantment, and mixed with it certain herbs that she had. Then she

commanded that they should take the caldron from off the fire, and pour out the water upon the earth. And they did so; and when they looked, behold, the ram was there, and he was whole, and his youth had come back to him. Then said Medea, "Thus shall ye deal with your father. Cut him in pieces, and boil the pieces in a caldron upon the fire; and ye shall sing over him the enchantments even as I sang them; and I will give you herbs of power, that ye may mix with the water." And the daughters of Pelias did so, and sang the enchantment; and Medea gave them herbs, but these were not herbs of might, nor did they avail anything.

So King Peleus died by the hands of his daughters, who were deceived by Medea. But Jason received not the kingdom, for the people would not have him to reign over them, but chose Acastus, that was son to Pelias, to be their king. And Acastus drave forth Jason and Medea from the land of Iolcos.

After this Jason and Medea came to the *land* of Corinth, whereof at this time a *certain* Creon was king. And when they had

dwelt there for a space, Jason was minded to put away Medea, and to marry the King's daughter, thinking that he should have the kingdom when Creon should be dead. But when Medea knew of his purpose she was very wroth. Nevertheless, she dissembled her anger, that she might the more easily take vengeance for the wrong that was done to her. Her vengeance she wrought in this wise. She took a robe, very beautiful to see, and a crown of gold, and sent them as a marriage gift to the King's daughter by the hands of her sons—for she had borne two sons to Jason. But she put a poison on the robe and on the crown, very deadly, so that whosesoever flesh it should touch, it should burn him like fire. And when the King's daughter had put the robe about her body, and the crown upon her head, so soon as these had grown warm, the poison began to work. So she died, being grievously tormented with pain, and the old man her father died also, for he had caught her in his arms, seeking to help her, and the poison laid *hold upon him* and slew him.

In the meanwhile Medea prayed to the Sun—for the Sun was the father of King Æetes—that he would help her to escape from



MEDEA'S CHARIOT.

the land of Corinth. So the Sun sent to her *a chariot* drawn by winged dragons, wherein she might fly through the air whithersoever

she would. So when Jason came to lay hands upon her, he found her not; only looking up to the sky, he saw her sitting in her chariot, and her two children with her (only some say that she slew the lads before his eyes), and when she had rebuked him for his falseness, and prophesied to him by what death he should die, she departed in the chariot, and came to the city of Athens.

As to Jason, his end was this. He walked upon a day by the sea, and coming to a place where the ship Argo was drawn up, he lay down to sleep under the shadow of it. Now the ship was old, and the fastenings of the beams were loosened. So it came to pass that a great timber out of the stern fell upon him, and smote him, that he died.

THE

MEETING OF GLAUCUS AND DIOMED.

AMONG all the Greeks that fought again Troy, there was no man swifter of foot c stronger or braver than Diomed, the son c Tydeus, and none of all the allies that helpe the city and King Priam who bare himse more valiantly than Glaucus the Lycian. Nov it chanced on a time that these two me together, eager to do battle the one agains the other in the space that was between th two armies. For Diomed had driven the me of Troy before him all the day, yea, and h had wounded Queen Aphrodite when sh *would* have caught away Æneas, her son, ou *of the battle,* and Ares also, the God of wa

when he sought to help the Trojans in their trouble. Nevertheless, when Hector, the son of Priam, passed through the host, and bade them be of good cheer and bear themselves like men, they stayed from their flight, and turned their faces to their enemies, and stood firm. And the Greeks, when they saw it, gave ground and ceased from slaughter, deeming that one of the immortal gods had come down from heaven to help the men of Troy. Thus it came to pass that there was left a space between the armies; into which space came forward Glaucus and Diomed. Then first spake Diomed. "Tell me, thou mighty man of valour, who thou art of mortal men; for never before have I seen thee in the battle; but now, thou comest out far before the ranks of thy fellows, and art willing to abide my spear. Luckless are the fathers of them that set themselves against my might. Yet, if thou be one of the immortal gods, and hast come down from heaven, I fight thee not. I dare not match myself with the gods of heaven. For King Lycurgus, son of Dryas, that fought with the gods, lived not long.

Through the land of Nysa did he drive the nursing mothers of Bacchus, wielding an ox-goad in his fury, so that they dropped their wands for fear; and Bacchus also fled and leapt into the waves of the salt sea, being sore afraid; and Thetis took him to her bosom. Nevertheless, the gods that live at ease were wroth with Lycurgus, for all that he thus prevailed, and Zeus took from him the sight of his eyes; nor did he live many days, seeing that he was abhorred of all the gods. Therefore, I will not fight against any god; but if thou art mortal man, such as eat of the fruits of the field, come thou near, that I may give thy flesh to the fowls of the air and to the beasts of the field."

To him Glaucus, the Lycian, made answer: "Valiant son of Tydeus, why seekest thou to know my name and lineage, and the generations of my fathers? For the generations of men are as of the leaves of the wood. The wind scattereth them on the ground, and the wood bringeth forth others in the springtime. So is it with the generations of men—one *goeth, and* another cometh. Yet, if thou

wilt know these things, hearken unto me. There is in the midst of Argos a certain city, Ephyre, wherein dwelt Sisyphus, son of Æolus, that was the craftiest of men. This Sisyphus begat Glaucus, and Glaucus begat Bellerophon, whom the gods made beautiful and strong above all other men. But Prœtus, who, by the ordering of Zeus, bare rule over the land of Argos, hated him, and drave him forth from among the people. And the cause was this; fair Anteia, that was wife to the King, loved Bellerophon; but he would not hearken to her words; for he was wise and upright of heart. Then Anteia spake falsely to the King, her husband, saying, 'If thou wouldst not die, O King, thou must slay this Bellerophon, for he would have had me love him, only I said him nay.' So she spake, and the King was very wroth when he heard her saying. He slew not Bellerophon, for shame forbade him; but he sent him to Lycia, to the King, the father of Anteia, and with him he sent a token of death, folding it in a tablet, that he might show it to the King and the King *might* slay him. So Bellerophon

journeyed to Lycia, and the gods kept
safely on the way. And when he was c
to the land, even to the river of Xant
then the King of the country made a g
entertainment for him. Nine days he fea
him, slaying on every day an ox. And w
the morning of the tenth day was come
inquired of him his errand, and would
what writing he had brought. And whe
had noted the token of death, he sent Bell
phon to slay the beast which no man c
conquer, even the Chimæra. Now
Chimæra was of the race of the gods and
of the race of men. Her face was the fac
a lion, and her hinder parts were the tail
serpent, and her middle the shape of a g
and the breath of her mouth was flaming
Her, indeed, he slew, for the gods guided
in his deed. And after this he fought v
the Solymi, that were valiant men of w
and never, he was wont to say in afterti
did he encounter warriors so fierce and str
as they. Then again, he fought with
Amazons, that were women with the stren
of men, and prevailed over them. But w

he was coming back from these doings, the King devised against him a crafty device. For he set an ambush against him, choosing for it the bravest men of all the land of Lycia. But not one man of these returned to his home, for Bellerophon slew them all. And when the King knew how valiant he was, and that he was of the race of the gods, he would keep him in the land, and gave him his daughter to his wife, yea, and with her the half of his kingdom. The men of Lycia also measured out for him a fair domain of vine-yards and plough-land. And his wife bare to Bellerophon three children ; but after this the wrath of the gods came upon him, and he wandered alone over the Aleian plain, devouring his heart in sorrow, and avoiding the paths of men. And of his children, Pisander, his son, fell in battle, fighting against the Solymi, and Laodamia died smitten by the arrow of Artemis, after that she had borne a son to Zeus, even Sarpedon. But he had yet another son, by name Hippo-lochus. He is my father, and he sent me to Troy, saying to me, 'Strive evermore to be

the first and to overpass other men, and shame not the house of thy fathers, who held high place in Ephyra and in the broad land of Lycia.' This then, noble Diomed, is the house and lineage of which I claim to be."

So spake Glaucus, and Diomed was glad at heart. His spear he drave into the earth, and he spake pleasant words to the Prince. "Verily, thou art by inheritance a friend of my house. For long ago great Œneus entertained Bellerophon in his dwelling, keeping him twenty days. Goodly gifts did they give one to the other. Œneus gave to Bellerophon a belt richly broidered with purple, and Bellerophon gave to Œneus a cup of gold with a mouth on either side. This I left when I came hither in my palace at home. Now Œneus begat Tydeus, and Tydeus was my father. My father he was, but I remember him not, for he left me when I was a little child, and perished with the chiefs his companions, fighting against Thebes. Therefore, I am thy friend and host when thou comest to the land of Argos, and thou art mine if any chance shall bring me to Lycia. But



THE SLAYING OF THE CHIMÆRA.

now, let each of us shun the spear of the other, yea, in the closest press of the battle. Many sons of Troy there are, and many of their brave allies whom I may salify the gods deliver them into my hands, and my feet be swift to overtake them. And thou also hast many Greeks to slay if thou canst. But now let us make exchange of arms and armour, that both the Greeks and the men of Troy may know that we are friends by inheritance."

So spake Tydeus. And the two chiefs leapt down from their chariots, and clasped each the hand of the other, and pledged their faith. Then Zeus changed the wisdom of Glaucus to folly, so that he gave his armour in exchange for the armour of Diomed, gold for bronze, the price of five-score oxen for the price of nine.

THE

EMBASSY TO ACHILLES.

KING AGAMEMNON made a feast for the chief princes of the Greeks, and held counsel with them what were best to be done; for the battle had gone sorely against them that day, and the men of Troy would have burst through the wall and burned the ships with fire, but that the darkness had fallen before the deed could be accomplished. Then spake Nestor, the wise old man: "King Agamemnon, to thee I speak, for thou art King over many nations, and Zeus hath given the sceptre into thy hand, and ordained that thou shouldest take counsel for the people. And, because *these* things are so, therefore shouldest thou *hearken* if another shall speak that which

profitable. Evil was the day, O King, when thou didst send and take the damsel Briseïs from the tent of Achilles. The chiefs of the Greeks consented not to thy deed. And I would fain have persuaded thee to forbear, but thou wouldst not hearken, but didst listen to the counsel of pride, working shame to the bravest of the people, and taking from him the reward of his labours. Let us therefore take thought how we may best appease him with noble gifts and pleasant words."

Then said King Agamemnon: "These are true words that thou hast spoken, old man. Truly I did as a fool that day, and I deny it not. For he that is loved of Zeus is of more worth than whole armies of men; and verily Zeus loveth this man, seeing that he putteth the Greeks to flight that he may do him honour. But even as I wronged him in my folly, so will I make amends, and give a recompense beyond all telling. And now I will declare before you all the gifts that I will give: seven tripods that the fire hath never touched, and ten talents of gold, and twenty *shining* caldrons, and twelve stout

horses, that have won prizes in the race by fleetness of foot. No beggar were he, nor without store of precious gold, who shou'd hold all that my horses have won for me. And seven women will I give him, skilled in excellent handiwork, daughters of Lesbos, fairer than all women else, whom I chose for my portion of the spoil in the day when he took Lesbos by the might of his arm. These will I give him, and with them the damsel Briseïs, and will swear a mighty oath that I have never come near her. And if the gods shall grant us to destroy the great city of Priam, then let him come when we divide the spoil, and choose for himself twenty women of Troy, the fairest there be after Argive Helen. And if he come again to the land of Greece, then shall he be my son, and I will honour him even as I honour Orestes. Three daughters have I in my palace at home, Chrysothĕmis, and Laodĭce, and Iphianassa. Let him choose which of them he will, and take her, unbought by wooer's gift, to the *hall* of Peleus. Yea, and I will give with *her* a great dower also, such as man never

yet gave to his daughter. And seven fair cities will I give him, with pasture-lands and vineyards, wherein dwell men that have many flocks and herds, who will honour him with gifts even as men honour a god, and will fulfil his commands. All this will I give him, if so be that he will cease from his anger. Let him yield; for only Death of all things that are yieldeth not, wherefore Death is abhorred of all men."

To him Nestor made answer: "No man may lightly esteem the gifts that thou givest to great Achilles. Come, therefore, let us choose men that they may go with all speed to his tent. Let Phœnix, who is beloved of Zeus, lead the way; and let Ajax the Greater and Ulysses go with him, and two heralds also. And now let men bring water for our hands, and let all keep silence while we pray to Zeus, that he may have mercy upon us."

Then the heralds poured water on their hands, and filled the bowls full with wine. And, when they had made libation to the gods, they drank, and so came forth from the tent of the King. And Nestor charged them

all, but chiefly Ulysses, of what they should say, and how they might best persuade the son of Peleus.

So they went by the shore of the sea; and, as they went, they made instant prayer to the god that shakes the earth that they might turn the heart of Achilles. And when they came to the ships of the Myrmidons, for so men called the people of Achilles, they found the King taking his pleasure with a harp, fairly wrought, with a crossbar of silver upon it, that he had taken from the spoil of Thebè-under-Placus, that was the city of King Eëtion. There he sat, delighting his soul with music, and sang the deeds of heroes of old time. And Patroclus sat over against him in silence, waiting till he should cease from his singing. Then the two chiefs came forward, Ulysses leading the way, and stood before the face of Achilles; and Achilles leapt up in much amaze, holding the harp in his hand. And Patroclus rose also from his seat when he saw the twain. Then said Achilles fleet-of-foot: "Welcome ye are, and right dear to me, for all my anger."

So spake Achilles, and led them forward; and he bade them sit on seats that were covered with coverlets of purple. Then said he to Patroclus: "Bring forth the biggest bowl, and mingle drinks of the strongest, for each man a cup, for I have not dearer friends than these that are come beneath my roof this day."

And Patroclus hearkened to his words. And afterwards he set before the heat of the fire a mighty fleshing-block; and he laid upon it the back of a sheep and of a fatted goat, and a hog's chine also rich with fat. And Automĕdon, that was charioteer to Achilles, held the flesh, and Achilles carved it. Well did he carve it, and spitted it upon spits, and Patroclus made the fire burn high. And when the flames had died away, he smoothed down the embers, and laid the spits with the flesh upon the spit-racks above them, sprinkling them first with salt. And when the flesh was broiled, he portioned it forth upon platters; and afterwards took bread, and set it upon the table in baskets. Then *Achilles* sat himself down over against

Ulysses by the other wall of the tent. And Patroclus did sacrifice to the gods at his bidding, casting the first-fruits into the fire. After this the chiefs stretched forth their hands to the meat that lay ready before them. And when they had done with the desire for food and drink, Ajax nodded to Phœnix that he should speak; but Ulysses perceived it, and was beforehand with him, and filled a cup with wine, and pledged Achilles, and spake: "Hail, Achilles! No lack have we had of feasting before in the tent of King Agamemnon and now in thine; but it is not of feasting that we think this day; for we behold a sore destruction close at hand, and are afraid. Verily, we are in doubt whether or no we may save our ships, unless thou wilt gird on thy might again. For indeed this day the men of Troy and their allies came near to the ships to burn them with fire And Zeus shows them favourable signs, even lightning on the right hand. As for Hector, he rages furiously, trusting in Zeus, and cares not aught for god or man. Verily, even now is *he* praying that the morning may appear; for



THE EMBASSY TO ACHILLES.

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he vows that he will cut off their ensigns from our ships—yea, and burn the ships with fire, and make havoc of the Greeks while they are dazed with the smoke of the burning. Sorely do I fear in my heart lest the god fulfil his threats, and doom us to perish here in Troy, far from the plains of Argos. Up, therefore, if thou art minded even now to save the Greeks! Delay not, lest thou repent hereafter, for there is no remedy for that which is done. Did not the old man Peleus, thy father, in the day when he sent thee from Phthia to King Agamemnon, give thee this commandment, saying: 'My son, Athené and Heré will give thee strength, if it be their will; but do thou restrain thy pride of heart, for gentleness is better than pride; and keep thee from strife, that the Greeks, both young and old, may honour thee the more?' So the old man gave thee commandment, but thou forgettest his words. Yet even now cease from thy anger. Verily, Agamemnon offereth thee worthy gifts, so that thou put away thy wrath—ten tripods that have not felt the fire, and ten talents of gold, and

twenty shining caldrons, and twelve stout horses that have won much wealth for Agamemnon by fleetness of foot, and seven women, daughters of Lesbos, skilful in handiwork, and fairer than all their kind; and Briseïs herself he will restore to thee, even as he took her from thee. All these things will he give; and if we take the great city of Priam, twenty daughters of Troy, fairest of women, after Argive Helen. And when we shall go back to Greece, thou shalt have his daughter to wife, her whom thou shalt choose, and pay no gifts of wooing for her, but rather have such dowry, as never King gave with his daughter before; and seven cities shalt thou have, lying all of them near to the sea, a land of vineyards, and corn-fields, whose folk shall pay thee tribute and honour. But if thou yet hate from thy heart Agamemnon and his gifts, then I pray thee have pity upon the Greeks, who will honour thee even as men honour a god. Hector, too, thou mayest slay, for he will come near thee in his *madness*, for he deems that there is not a man *of all the* Greeks that can stand against him."

To him Achilles fleet of foot made answer: "Son of Laertes, plain shall be my speech, setting forth my thought and the steadfast purpose of my heart; for I would not have you sit before me seeking to coax me, one man this way and another another. As for the man that hideth one thing in his heart and speaketh another with his lips, I hate him as I hate the gates of death. Tell me, why should a man do battle without ceasing with the foe? Surely it is a thankless work, for he that abideth at home hath equal share with him that ceaseth not from battle, and the coward hath like honour with the brave, and death cometh with equal foot to him that toileth not, and to him that ceaseth not from toil. No profit have I had for all the tribulation that I have endured, ever staking my life in the battle. For even as a bird carrieth morsels to her unfledged brood, but herself fareth ill, so passed I many sleepless nights, and fought for many toilsome days. Twelve cities laid I waste, sailing thereto on ships, and eleven whereunto I journeyed by land, all in this fair land of Troy; and out of

I took many and fair possessions. And t
I carried to King Agamemnon; and
ever abiding at the ships, portioned out a
to others, but kept the most himself.
what he gave to the other princes or the
he left to them; but from me, only from
among all the Greeks, he took away the
that he had given. Yea, he took from m
lady whom I loved. He took her; let
keep her, if he will. Why must the Gr
make war against the sons of Troy? Wh
the sons of Atreus gather this host tog
and lead them to this land? Was it no
fair-haired Helen's sake? Tell me, the
the sons of Atreus alone of all men love
wives? Nay, but whosoever is good
sound of heart loveth his wife and cheris
her, even as I loved mine, though I wo
by my spear. He took her from me
deceived me; let him not make trial o
again, for I know him well, and he shal
prevail with me. Let him take counsel
with thee, Ulysses, and with the other pr
of the host, how he may keep from the
of all devouring fire. Many things hath he

without my help, building a wall and digging a ditch about it, both wide and deep, and setting stakes in the ditch; yet for all this can he not keep Hector from the ships. And yet, when I fought in the host of the Greeks, this Hector dared not set his army in array far from the walls, but scarce came to the Scæan Gates and the oak-tree. Once did he await me there to do battle, man against man, and scarce escaped my spear. But now, seeing that I have no mind to fight with him, I will do sacrifice to-morrow to Zeus and all the gods, and I will store my ships and launch them on the sea. Yea, to-morrow, right early in the morning, thou shalt see them, if thou wilt, sailing along the Hellespont, and my men toiling eagerly at the oar; and if the god that shaketh the earth grants me a fair journey, on the third morning shall I come to the fair land of Phthia. There is all the wealth that I left behind me when I came to Troy; and hence I shall carry with me yet more of gold and bronze and iron, and fair women slaves, my portion of the spoil. My portion they are, but my choicest gift

King Agamemnon has taken from me; he took it, having given it himself. Never will I take counsel with him again, nor bear him company in battle; once hath he deceived me; let this suffice. He shall not beguile me again with lying speech. And as for his gifts, I scorn them; though he give me tenfold, yea, twentyfold, all that he now hath promised, though it be as the wealth of Thebes that is in the land of Egypt, and than Thebes, I ween, there is no wealthier city. A hundred gates it hath, and from each gate two hundred warriors issue forth with horses and chariots. Yea, verily, though he give me gifts as the sand of the sea for multitude, he shall not persuade me, till he shall have endured like bitterness of soul with mine. And his daughter I will not wed—no, not though she be as fair as golden Aphrodité, and match Athené of the flashing eyes in skill of handiwork. Let him choose him, forsooth, from among the Greeks some kinglier son-in-law than I, and for me, if *the* gods bring me safe to my home, Peleus *shall choose* a wife. Many maidens, daughters

of princes, are there in Hellas and in Phthia. Of these I will wed whomsoever I will. Often indeed in time past was I moved to take for me a wife, to be my helpmeet, that I might have joy with her of the possessions of Peleus, my father. For all the wealth that was stored in the city of Troy, in the days of peace, before the Greeks came thither, and all the treasure that is laid up in the temple of Apollo the Archer that is in the city of Delphi—all this I count as nothing in comparison of life. For a man may take cattle and sheep for spoil, and he may buy tripods and horses; but the life of a man, when it hath once passed from out his lips, he may not win back by spoiling or by buying. And to me my mother, even Thetis, the goddess of the silver foot, hath unfolded my doom. A double doom it is. If I abide in this land and fight against the city of Troy, then shall I return no more to my native country, but my name shall live for ever; but if I go back to my home, then my fame shall be taken from me, but I shall live long and see not the grave. Therefore I go and verily I counsel

you all to go, for Troy ye never shall take as ye desire, seeing that Zeus, who seeth all things before, holdeth over it his hand, and her sons are a valiant folk. And now go your way; carry back this answer to the Princes of the Greeks. 'Devise ye in your hearts some better counsel whereby ye may keep the men of Troy from your ships; for this counsel availeth naught, so fierce is my anger.' But let the old man Phœnix abide with me in my tent to-night, that he may sail in my ship on the morrow. Verily he shall sail, if he will, but I will not take him by force."

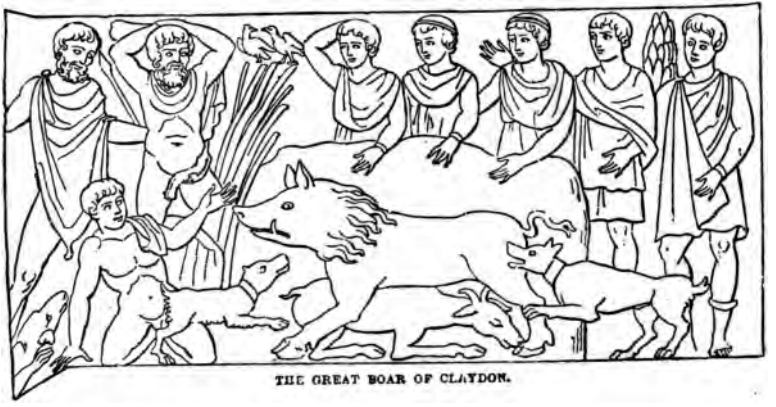
Thus spake Achilles. And the chiefs sat still and held their peace, marvelling at his speech, so vehement was he in his denying. But at the last, the old man Phœnix made answer. With many tears he spake, for he was sore afraid lest the ships of the Greeks should perish. "If indeed thou art minded to depart, and carest not to save the ships from devouring fire, how can I endure to be left alone of thee? For the old man Peleus made me thy teacher, both of words and of deeds, in the day when he sent thee

forth from the land of Phthia to King Agamemnon, a stripling without knowledge of war or of counsel. Therefore I will not leave thee, no, not if the gods would take from me my years, and make me young as I was when I left the land of Hellas. Hellas I left because I had angered the old man my father, and he cursed me, calling instantly on the Furies that never son of mine should sit upon his knees. Thus he prayed, and the gods hearkened to him, even Zeus that rules the dead and awful Persephone. Then was I minded to slay him with the sword; but some god kept me back, putting it in my heart that I should be called the murderer of my father throughout the land of Hellas. But I was purposed not to abide in his dwelling any more. Then came comrades and kinsmen with many prayers, and would have kept me. Nine days they slew fat sheep and oxen, and broiled the swine's flesh in the fire, and wine they drank without stint from the old man's jars. Nine nights they slept about me, keeping watch by turn, and the fires burned continually, one in the cloister of the

court, and one in the porch before the chamber doors. But when the tenth night came, and darkness was over all, I brake the chamber doors for all their cunning fastening, and, coming forth, leapt over the courtyard fence, and neither watchman nor handmaid marked me. Far over the land of Hellas I fled, and came to Phthia, to King Peleus. And Peleus received me with a kindly heart, and cherished me as a father cherisheth his son, even the heir of his possessions. Yea, and he made me rich, and gave me people to be under me, and I ruled the Dolopes that dwelt in the uttermost border of Phthia. And thee, Achilles, did I rear to the stature that thou hast. With no man but me wouldst thou go unto the feast, or take thy meat in the hall; but I set thee upon my knees, and cut the savoury morsel for thee from the dish, and put the wine-cup to thy lips. Many a tunic hast thou stained for me, sputtering forth the wine upon it. Much have I suffered, and much toiled for thee; for child of mine own I *had not*, and thou wast to me as a son, Achilles, *to cherish* me in my need. And now, I pray

thee, rule thy anger, for it becometh thee not to keep a ruthless heart. Even the gods are turned from their purpose, and they are more honourable and mightier than thou. Yea, men turn them with incense and drink-offering, and burnt-offering and prayer, if so be that one has transgressed against them. Moreover, Prayers are the daughters of Zeus; halt are they, and wrinkled, and with eyes that look askance, and they follow ever in the steps of Sin. Strong is Sin, and fleet of foot, and far outrunneth them all, and goeth before over all the earth, working harm to men; nevertheless, Prayer follows behind to heal the harm. And whosoever shall reverence these daughters of Zeus when they come near unto him, him they bless, and accept his petitions; but when one denieth them and refuseth them in the hardness of his heart, then they depart, and make supplication to Zeus that he may perish. Take heed, therefore, Achilles, that thou pay to the daughters of Zeus such reverence as becometh a righteous man. If, indeed, King Agamemnon offered *thee not gifts* in the present, and promised

thee more hereafter, I would not bid thee cease from thy anger, no, not to save the Greeks in their distress. But now he gives thee much and promises thee more, and hath sent his ambassadors, the men that are the noblest of the host, and withal dearest to thee. Refuse not, therefore, their words. For the heroes also in former days when fierce anger came upon them could be turned with gifts and persuaded by prayers. Listen, now, to this tale that I will tell. The Curetes in old time fought against the fair city of Calydon, and the Ætolians defended it, and there was war between them. For Artemis had brought a plague upon them, being wroth because King Œneus offered her not the first-fruits. The other gods had sacrifice, but to the daughter of Zeus he made no offering, whether he forgot the matter or heeded her not. And the Queen of Arrows was very wroth, and sent a great wild boar with long white tusks into the land, that laid waste gardens and orchards. But Meleager, son of Œneus, slew *the beast*, having first gathered many hunters *and dogs*, for only of many could he be slain,



THE GREAT BOAR OF CLAYDON.



so mighty was he, and so many did he bring to the funeral fires. And when he was slain much trouble arose about his head and shaggy hide, for the Curetes and Ætolians contended together who should have them. Now, so long as Meleager fought in the host of the Ætolians, so long it fared ill with the Curetes, till they dared not to come without the walls of their city, for all that they were many in number. But after a while he went no more with the host of the Ætolians to battle, but tarried at home with his wedded wife, Cleopatra, daughter of Marpessa and of Idas, that was the strongest of mortal men. Strongest he was, and dared to stand face to face with his bow against the archer, Apollo For Idas had carried away Marpessa from the halls of her father, and when Apollo would have taken her from him, he stood against him ; so the two fought together ; but Zeus commanded that the damsel should choose between them. So she chose the hero rather than the god, for, she said, "He will be faithful to me." And now Meleager tarried at home, being wroth *with his* mother, Althæa ; and the cause of his

anger was this. He was minded to give the spoils of the wild boar to the fair huntress, Atalanta, that came from the land of Arcadia; and when the brethren of his mother would have taken them from her, he slew them. Then his mother, being grieved for her brethren, knelt on her knees upon the ground and beat it with her hands and wept, praying instantly to Pluto and Persephone, that they should bring her son to death. And the Fury that walketh in darkness and hath no pity upon men, heard her from the pit. And now there was the din of foemen about the gates; and the elders of the Ætolians besought him, sending the priests of the gods, the holiest that there were, to come forth and defend them, and promised him a goodly gift. For they bade him choose for himself from the plain of Ætolia, even where it was richest, a fair domain of ploughland half, and of vineyard half. Then the old man Œneus besought him, standing on the threshold of his chamber and shaking the doors. Also his sisters and his mother besought him, but he refused the more vehemently. And his com-

rades came that were nearest and dearest of all men to him, but they prevailed not with him. But at the last, when the enemy were now battering the door of his chamber, and were climbing on the towers, and burning the fair city with fire, then the fair Cleopatra arose and besought him with many tears that he would save the people; for she told him all the woes that come upon them whose city is taken by their enemies, how that the warriors are slain, and the streets wasted with fire, and the children and women led into captivity. Then was his spirit stirred within him, and he rose from his place, and put his shining arms upon him, and saved the Ætolians from destruction. He saved them; but the gifts, many and fair, which they had promised, they gave him not. But let not thy thoughts, my son, be as the thoughts of Meleager. It would be an ill task for thee to save the ships when they are already burning. Come, therefore, for the gifts which the King will give thee; come, and the Greeks will honour thee as men honour a god. But this honour wilt thou miss if thou receive not

the gifts, yea, though thou save us from
men of Troy."

To him Achilles, fleet of foot, made ans
"Phœnix, my father, such honour as th
need not; already have I honour enough
the giving of Zeus. And this also I sa
thee. Trouble me no more with thy t
and thy lamenting while thou seekest to s
King Agamemnon. Favour him not,
thou be hated of me, who love thee
Rather shouldst thou vex the man who ve
me. Come, therefore, and take the hal
my kingdom. Let these take my messag
the King, but abide thou here with me;
when the day shall come we will take cou
together whether we will tarry here
depart."

Then Achilles nodded to Patroclus, tha
should spread a couch for the old
Phœnix, that so the other twain might de
without delay. Then said Ajax, the so
Telamon: "Let us depart, Ulysses. I t
that we shall accomplish nought this
Let us, therefore, take back the tidings,
though they be, to them that wait for us.

for Achilles, he hath wrought his soul to fury, and he seeketh not of the love of his comrades, or of the honour wherewith they honoured him above all others in the host. And yet a man will take fit recompense at the hand of him who hath slain his brother or his son. He taketh it, and his anger is appeased —and the shedder of blood abides in peace in his own land. But thou keepest thy anger for ever, and all for a damsel's sake. Look! we offer thee seven damsels, very fair to see, and many gifts besides. Think thee, and have also some thought for thy guest, for we are under thy roof, and would fain be thy friends, dearer to thee than all besides."

Then said Achilles: "Thy speech seemeth to please me well, great son of Telamon. Nevertheless, my heart swells with wrath, when I remember how the son of Atreus shamed me before all the people, as though I was some stranger nothing worth. But go and take my message. I will not arise to the battle till Hector shall come as he slays the Greeks even to the tents of the Myrmidons,

and shall encircle their ships with fire. when he shall come to my tent and to ships, then I ween shall he be stayed, fo that he is eager for battle."

Then Ajax and Ulysses departed, and the message of Achilles to King Agamem

THE

BATTLE OF THE GODS.

THE Battle of the Gods happened in this wise. Long time had there been strife among them that dwelt in the halls of Father Zeus, some having a favour for the sons of Troy, and some helping the Greeks. And once Queen Heré and Athené, the daughter of Zeus, had set on King Diomed to wound Ares and Aphrodité, but never did the gods join battle the one against the other before the day when Achilles came forth to take vengeance for Patroclus, whom Hector and the sons of Troy had slain. Furiously did Achilles rage over the plain, and he drave the sons of Troy before him as a man driveth sheep, till they came to the river of Scamander. And

n they leapt into the river seeking to
pe him, even as locusts fly before a fire
devours them, then Achilles leapt in
pursuing them. His spear he left on the
r, and slew them with his sword, smiting
1 this way and that, till the water was
with blood. Very wroth was the River
:e such slaughter, for he loved the sons of
r, and first he put courage into the heart
Asteropæus, the Pæonian; but him
illes slew, for all that he was the son
river god and a great warrior that could
w a spear with his left hand even as
hrew it with his right. And when the
:r saw that Asteropæus was dead, and
Achilles was slaying many of the
nians—for these were troubled, their chief
g dead—he took upon him the shape of a
, and spake to Achilles, saying: "Truly,
illes, thou excellest all other men in
1t and deeds of blood, for the gods them-
:s protect thee. It may be that Zeus
1 given thee to slay all the sons of Troy:
rtheless, depart from me and work thy
ipon the plain; for my stream is choked—

with the multitude of corpses, nor can I pass to the sea. Do thou, therefore, cease from troubling me."

To him Achilles made answer: "This shall be as thou wilt, O Scamander. But the Trojans I will not cease from slaying till I have driven them into their city and have made trial of Hector, whether I shall vanquish him or he shall vanquish me."

And as he spake he sped on, pursuing the Trojans. Then the River cried to Apollo: "Little thou doest the will of thy father, thou of the Silver Bow, who bade thee stand by the men of Troy and help them till darkness should cover the land." And he rushed on with a great wave, stirring together all his streams. The dead bodies he threw upon the shore, roaring as a bull roareth; and them that lived he hid in the depth of his eddies. And all about Achilles rose up the flood, beating full upon his shield, so that he could not stand fast upon his feet. Then Achilles laid hold of a lime tree, fair and tall, that grew upon the bank, but the tree brake therefrom with all its roots,

and tare down the bank, and lay across the river, staying its flow, for it had many branches. Thereupon Achilles leapt out of the water and sped across the plain, being sore afraid. But the River ceased not from pursuing him, that he might stay him from slaughter and save the sons of Troy. So far as a man may throw a spear, so far did Achilles leap; strong as an eagle was he, the hunter-bird that is the strongest and swiftest of all birds. And still as he fled the River pursued after him with a great roar. Even as it is with a man that would water his garden, bringing a stream from a fountain; he has a pickaxe in his hand, to break down all that would stay the water; and the stream runs on, rolling the pebbles along with it, and overtakes him that guides it. Even so did the River overtake Achilles, for all that he was swift of foot, for indeed the gods are mightier than men. And when Achilles would have stood against the Rive seeking to know whether indeed all the go were against him, then the great wave smo upon his shoulders; and when he leapt i

the air, it bowed his knees beneath him and devoured the ground from under his feet. Then Achilles looked up to heaven and groaned, crying out: "O Zeus, will none of the gods pity me, and save me from the River? I care not what else may befall me. Truly my mother hath deceived me, saying that I should perish under the walls of Troy by the arrows of Apollo. Surely it had been better that Hector should slay me, for he is the bravest of the men of Troy, but now I shall perish miserably in the river, as some herdboy perisheth whom a torrent sweeps away in a storm."

So he spake; but Poseidon and Athené stood by him, having taken upon them the shape of men, and took him by the hand and strengthened him with comforting words, for Poseidon spake, saying: "Son of Peleus, tremble not, neither be afraid. It is not thy fate to be mastered by the River. He shall soon cease from troubling thee. And do thou heed what we say. Stay not thy hands from the battle, till thou shalt have driven all the sons of Troy that escape thee within the

walls of the city. And when thou shalt have slain Hector, go back to the ships; for this day is the day of thy glory."

Then the two departed from him. Now all the plain was covered with water, wherein floated much fair armour and many dead bodies. But Achilles went on even against the stream, nor could the River hold him back; for Athené put great might into his heart. Yet did not Scamander cease from his wrath, but lifted his waves yet higher, and cried aloud to Simois: "Dear brother, let us two stay the fury of this man, or else of a surety he will destroy the city of Priam. Come now, fill all thy streams and rouse thy torrents against him, and lift up against him a mighty wave with a great concourse of tree-trunks and stones, that we may stay this wild man from his fighting. Very high thoughts hath he, even as a god; yet shall neither his might, nor his beauty, nor his fair form profit him; for they shall be covered with much mud; and over himself will I heap abundance of sand beyond all counting. Neither shall the Greeks be able to gather

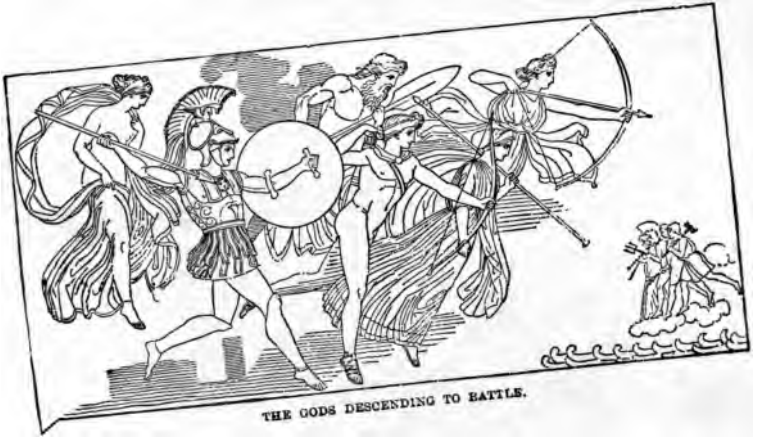
his bones together, with such a heap will I hide them. Surely a great tomb will I build for him; nor will his people have need to make a mound over him when they would bury him."

Then he rushed again upon Achilles, swelling high with foam and blood and dead bodies of men. Very dark was the wave as it rose, and was like to have overwhelmed the man, so that Heré greatly feared for him, lest the River should sweep him away. And she cried to Hephæstus, her son, saying: "Rouse thee, Haltfoot, my son! I thought that thou wouldst have been a match for Scamander in battle. But come, help us, and bring much fire with thee; and I will call the west wind and the south wind from the sea, with such a storm as shall consume the sons of Troy, both them and their arms. And do thou burn the trees that are by the banks of Xanthus, yea, and the River himself. And let him not turn thee from thy purpose by fury or by craft; but burn till I shall bid thee cease."

Then Hephæstus lit a great fire. First it

dead bodies that lay upon the
dried all the plain, as the north
autumn time dries a field, to the
that tills it. After this it laid
River. The lime-tree and the
the tamarisks it burned; also
hat grew in the streams. And
the fishes were sore distressed,
ıer and thither in the water,
ed by the breath of Hephæstus.
of the River was subdued, and
d, "O Hephæstus, no one of the
ch himself with thee. Cease now
ing me; and Achilles may drive
Troy from their city, if he will.
to do with the strife and sorrow

te, for all his streams were boil-
aldron boils with a great fire
when a man would melt the fat
ıg; nor could he flow any longer
ıo sorely did the breath of the
uble him. Then he cried aloud
reating her, "O Heré, why doth
ıent me only among all? Why



THE GODS DESCENDING TO BATTLE.

should I be blamed more than others that help the men of Troy? Verily, I will cease from helping them, if he also will cease. Nay, I will swear a great oath that I will keep no more the day of doom from the sons of Troy; no, not when all the city shall be consumed with fire."

And Queen Heré heard him, and called to Hephæstus, saying, "Cease, my son; it doth not beseem thee to work such damage to a god for the sake of a mortal man."

So Hephæstus quenched his fire, and the river flowed as he flowed before.

But among the other gods there arose a dreadful strife, for they were divided the one part against the other. With a great crash they came together, and the broad earth resounded, and the heavens rang as with the voice of a trumpet; and Zeus heard it as he sat on Olympus, and was glad in heart to see the gods join in battle.

First of all, Ares, the shield-piercer, rushed against Athené, holding his spear in his hand, and cried: "Why dost thou make the gods to strive in battle, thou that art bold as a fly

and shameless as a dog? Dost thou not remember how thou didst set Diomed, the son of Tydeus, upon me to wound me, and how thou didst take his spear in thy hand, so that all might see it, and drive it through my thigh? Now will I requite thee for all that thou hast done."

And he smote on the Ægis shield—the mighty shield that not even the thunder of Zeus can break. But Athené took up in her hand a great stone that lay upon the plain. Black it was and rough, and very great, that men of old had set for a boundary of the field. With this she smote Ares on the neck, that his knees failed beneath him. He lay along the ground, a hundred feet and more, and Athené laughed when she saw him, and cried: "Fool! hast thou not yet learned how much stronger I am than thou, that thou matchest thy might against me? Lie there and suffer the curses of thy mother; for she is wroth because thou hast betrayed the Greeks and helpest the men of Troy."

But Aphrodité took him by the hand, and would have led him away; deep did he groan,

and scarce could he gather his spirit together. But when Heré saw it, she cried to Athené, saying, "See, now, how Aphrodité would lead Ares out of the battle! Pursue her now, and hinder her."

So Athené pursued after her, and smote her on the breast with her heavy hand; and her knees failed beneath her. So these two lay upon the earth, and Athené cried over them: "Now would that all who help the sons of Troy were as brave and strong as these two. Long since had we ceased from war, and destroyed the fair city of Troy."

Then the Great Earthshaker spake to Apollo, "Why stand we apart? Surely this doth not become us, now that the others have joined battle! It were shameful that we should go back to Olympus and have not first fought together. And surely thou art foolish. Dost thou not remember what we suffered, thou and I alone of all the gods, when, by the will of Zeus, we served King Laomedon for the space of a year, labouring for wages? I, indeed, built a wall about Troy, broad and very fair, that no man should

spoil the city, and thou didst tend the herd of oxen in the glens of Mount Ida. But when the Hours brought the term of our hiring to an end, then did this evil Laomedon rob us of all our hire, and threaten us, and send us away. As for thee, he sware that he would bind thy hands and feet, and sell thee to some far island across the sea. Also, he affirmed that he would cut off the ears of both of us. So we departed, wrathful in heart, and lacking the hire which he promised and paid not. Yet for all this thou helpest this people, and joinest not thyself to us, that these men of Troy may perish altogether—they, and their wives, and their children."

To him Apollo made answer: "Earth-shaker, thou wouldst not call me wise were I to fight with thee for the sake of miserable men. For they are but as the leaves. For to-day they be in the midst of their life, eating the fruit of the ground, and to-morrow they perish utterly. Let others strive; but we will not fight together."

And he turned to depart; for he feared to join battle with the brother of his sire. But

his sister, Artemis, the great huntress of beasts, was very wroth when she saw him depart, and rebuked him, crying: "Dost thou fly, Far-Shooter, and yield the victory to Poseidon? For what then hast thou thy bow? Never let me hear thee boast again, as thou hast been wont to boast in the hall of thy father, that thou wouldst do battle with Poseidon!"

No answer made Apollo; but the wife of Zeus spake to her in wrath, "How thinkest thou, shameless one, to stand against me? No easy one am I for thee to match, for all that thou hast a bow, and that Zeus hath made thee a devouring lion for women to slay whom thou wilt. 'Tis better for thee to hunt deer upon the hills than to fight with them that are stronger than thou."

Then did Heré lay her left hand upon the hands of Artemis by the wrist, and with her right hand she took from her her arrows and her bows, and smote her with them about the ears as she turned away, smiling the while; and the arrows fell from the quiver. And the *goddess fled*, leaving her bow behind, even

as a dove flieth from before a hawk to her hole among the rocks.

Then spake Hermes to Latona: "I will not fight with thee, O Latona! 'Tis a hard thing to strive with them that Zeus hath loved. Boast as thou wilt among the immortal gods that thou hast conquered me in battle."

So he spake; but Latona gathered together the bow and the arrows that had fallen this way and that way in the dust. And Artemis came to Olympus, to the hall of Zeus that is paved with bronze; and, weeping sore, she sat on her father's knee; and her veil was shaken about her with her sobbing. Then her father took her to him, and laughed, and said: "Who, of the dwellers in heaven hath so dealt with thee, my child?"

And Artemis said: "It was Heré, my father, that smote me—Heré, that always maketh strife and quarrel among the immortal gods."

THE

FUNERAL GAMES OF PATROCLUS.

KING AGAMEMNON and the Greeks made a great burying for Patroclus. For first they built a pile of wood that was a hundred feet every way, and in the midst they laid the body. And when Achilles had slain many oxen and sheep, he took the fat and covered the pile therewith. Also he put vessels of honey and of oil about it. And he slew four horses and twelve youths, sons of Troy, whom he had taken for this end, and laid their bodies on the pile. And then he prayed to the North Wind and to the West Wind that they would blow, that the fire might burn the more vehemently. This, indeed, they did, for Iris herself, who was the messenger

of the gods, fetched them from where they feasted in the West Wind's house. And when the burning was well nigh ended, Achilles spake, saying: "Quench ye the fire that yet remains with wine, and gather the bones of Patroclus together where they lie apart in the midst of the pile, and put them in an urn of gold against the day of my death. And make over them a tomb not over large; but when I am dead also, then shall ye that are left make it higher, as is meet."

And when all these things were ended, Achilles, willing to do all honour to the dead man, would have games, wherein the chiefs should contend one with the other. So, having called the people together, he brought forth out his ships many things that should be for prizes—caldrons, kettles of bronze, and horses and mules, and fair women-slaves, and iron, which was very precious in those days.

First, he would have a contest of chariots and horses, for which he set forth three *prizes*: For the first, a woman-slave, skilled *in all* the works of the loom, and with her a



THE FUNERAL PILE OF PATROCLUS.



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kettle of bronze with three feet, of twenty and two measures; and for the second, a mare of six years old; and for the third, a kettle of bronze, of four measures, fair and new; and for the fourth, two talents of gold; and for the fifth, a double cup. Then he stood up in the midst and spake: "Ye men of Greece, behold these prizes, which I have set in the midst for a race of chariots. Now, know ye that if we were doing honour to another than Patroclus, I myself should carry the first prize to my tent, for there are not in the camp horses such as mine; and, indeed, they are not of mortal breed, but Poseidon gave them to Peleus, my father. But from this race I stand apart, and they also; for he that drave them is dead, whom they loved; therefore they stand grieving sore, and their manes droop to the ground. But contend together ye that will." Then stood up five chiefs; first of all, Eumelus, who was the son of Admetus and Alcestis his wife, and next to him Diomed, having horses of Troy, which he took from Æneas (but Æneas himself Apollo delivered from death); and third,

Menelaüs, driving his horse Whitefoot and a mare, Flash-of-Fire, which Echepolus of Sicyon gave to King Agamemnon, that he might not sail to Troy, but might tarry at home, for he was very rich. Fourth came Antilochus, son of Nestor of Pylos, and after him Meriones.

Then said Nestor, the old man, to Antilochus: "My son, the gods have given thee skill in driving, wherefore there is small need to teach thee. But thy horses are not swift as those with whom thou contendest, and I fear much that thou wilt suffer defeat. Yet may counsel avail much, by which others also, as woodmen and pilots, excel. For one man, trusting in his chariot and his horses that they are good, suffereth them to stray over the plain; but another looketh ever unto the turning-post, that he go not far from it, and holdeth well the reins and watcheth him that is before. And now he what I say. There is a stump of a tr fathom high, and by it two white ston *tomb* of some man of old, or m *boundary*. There hath Achilles set

of turning. To this keep thou as close as maybe, leaning thyself to the left in thy chariot. And thy off horse thou must smite with the goad and shout to him, loosing the rein, but the near thou must press close to the stump, till the nave of the wheel be close to it; but touch not the stones, lest thou frighten thy horses and break thy chariot. And be sure that if thou art first here, no man shall pass thee afterwards, not though he drave Arion, which was the horse of Adrastus, or the horses of King Laomedon."

After this they drew lots for their places. And the first lot fell to Antilochus, and after him came Eumelus and Menelaüs and Meriones and Diomed, in this order. Then Achilles marked the course, making old Phœnix the judge. After this the race began, and the men lifted their whips and smote their horses, and shouted also. And the dust rose up beneath the horses' breasts, and their manes were blown by the wind, and the chariots were seen now low upon the earth and now high in the air. But when they were come near to the end of the

course, at the turning-point, it might be seen which steeds were the better. For the horses of Eumelus were foremost, and next to these the horses of King Diomed, very close, so that they seemed about to step upon the chariot that was before them, and the back and wide shoulders of Eumelus were hot with breath, their heads being close upon him. And, indeed, Diomed had now passed him, or been equal in the race, but Apollo grudged him the victory—for the god loved him not—and struck the whip out of his hand. Very wroth was Diomed, and his eyes were filled with tears, that his horses should thus lack control. But Athené saw the thing and had pity on him, and gave him back the whip, and put strength into his horses. Also she went near to the son of Admetus, and brake the yoke of his chariot, so that the pole smote upon the ground, and the man himself was thrown down, having his elbows and mouth and nostrils sorely bruised, and a wound on his forehead over the eyebrow Then did Diomed take the first place wi his chariot, and next to him came Menela

But Antilochus cried to his horses, saying: "Now, speed ye as best ye can. I bid you not strive with the horses of King Diomed, for Athené giveth them swiftness and strength; but the horses of Menelaüs ye can overtake. It were a shame to you that Flame-of-Fire, being a mare, should surpass you. Nay: hear me. If ye be worsted in this, to Nestor ye shall not return, for I will slay you here with my sword."

And the horses feared the fury of the Prince, and leapt forward. Now Antilochus had spied a narrow place in the way, where it had been broken by the floods in the winter; and as Menelaüs drove his chariot thereby, Antilochus, turning a little out of the way, sought to pass at the same time. Now, there was not space sufficient for two chariots, and Menelaüs feared, and cried: "Why drivest thou so madly, Antilochus? Stay awhile, and thou canst pass me if thou wilt, where the way is broader; but now thou wilt hurt thy chariot and mine." But Antilochus drave the more furiously, making as though he heard not. And for the space of a quoit's throw

the chariots were abreast, but then Menelaüs held back, fearing lest they should clash together. But he cried to Antilochus: "Was there ever man so evil-minded as thou? Yet shalt thou not win this prize unless thou shalt forswear thyself that thou hast dealt fairly." And to his horses cried, "Speed ye! Stand not still; ye shall overtake them, for they will grow weary before you."

In the meantime the Greeks sat waiting till the chariots should come back. And Idomeneus of Crete espied them first, for he sate apart from the crowd, where the ground was higher. Then he said—for he noted one horse that was bay, with a great circle of white, like unto the moon, upon his forehead —"Do ye also see these chariots, men of Greece? For surely the order is changed, and he is not foremost that was so, but some mishap hath befallen him on the way. But it may be that my eyes see not as well as they were wont. Look ye, therefore; for I know not who cometh first, yet do I think that it is Diomed, son of Tydeus."

Then spoke Ajax Oïleus, swift of foot,

"Why talkest thou thus idly, and before the time? Thou art not the youngest among the Greeks, nor thine eyes the keenest. The horses are yet foremost that were at the first, and the charioteer is Eumelus."

Then Idomeneus, in great wrath, made reply: "Ajax, thou art ready to strive and fierce of speech, for in nought else dost thou excel. Come, let us wager a kettle of bronze or a caldron, and Agamemnon shall judge. So when thou payest thou wilt learn wisdom."

But when Ajax would have answered him again, Achilles suffered him not, but made peace between them. Then came in Diomed first of all, and leapt from the chariot; and next to him Antilochus, having surpassed Menelaüs by craft and not by speed; nor, indeed, was Menelaüs far behind, being as near to him as a chariot is near to the horse which draweth it, so swift was the mare Flame-of-Fire, for at the first he had been a whole quoit's throw behind. But Meriones was vanquished by the flight of a spear, for his horses were the slowest, and he himself less

skilled to drive. Last of all came Eumelus, drawing his chariot, and driving his horses before him. And Achilles pitied him, and said: "The most skilful cometh last. Surely he shall have the second prize."

And the Greeks gave consent; but Antilochus cried aloud: "Wilt thou take away this prize from me because his chariot was broken? Had he prayed to the gods, this had not happened. But if thou pitiest him, give him somewhat of thine own. As for this prize, no man taketh it from me but by arms."

And Achilles laughed and said: "'Tis well said, Antilochus. I will give him of mine own, even a breastplate which Asteropæus wore."

Then stood up Menelaüs, in great wrath, and said, "What is this that thou hast done, Antilochus? For thou hast shamed me and my horses, putting thine own in front, which are, of a truth, much worse than they. Judge, therefore, between us, ye chiefs of the Greeks. And thou, Antilochus, stand before thy chariot and thy horses, as the custom is, holding in

one hand thy whip and laying the other hand on thine horses, and swear by Poseidon that thou didst not hinder my chariot by fraud."

To him Antilochus made reply: "Bear with me, Menelaüs, for I am younger than thou, and thou knowest how young men go astray, for their judgment is hasty and their wit small. And as for the mare, I give it thee, and aught else that thou desirest, rather than that I should be at strife with thee or sin against the gods."

And the soul of Menelaüs was glad, as the corn is glad when the dew falleth upon it; and he said: "This is well said, son of Nestor. And now—for thy father and thy brother have borne much for my sake—I give thee this mare."

And he himself took the kettle of bronze, and the fourth prize Meriones had; but the double cup Achilles gave to old Nestor, saying, "Take this to be a memorial of the burial of Patroclus, whom thou wilt not see any more. For I know that old age hinders thee, that thou canst not contend in wrestling or boxing as the rest."

And the old man gave him thanks, and told what marvellous things he had done in his youth; that no man had vanquished him in wrestling, or in boxing, or in the race, or in casting the spear; only in the chariot-race he had been surpassed, and that by craft, for the two sons of Actor rode together, and one held the reins and the other plied the whip.

After this Achilles set forth two prizes for boxers: for the conqueror a mule, and for him that should be vanquished a cup with two mouths. Then stood up Epeüs, the son of Panopeus, and spake:—Who desireth to take this cup? for the mule no man but I shall have. In battle I am weak—for what man can do all things?—but whosoever shall stand against me to-day, verily I will tear his flesh and break his bones, so that his friends had best be at hand to carry him away."

Then there arose up against him Euryalus, son of Mecisteus, a man of Argos. King Diomed stood by him, wishing much that he might prevail, and brought him his girdle that he might gird himself, and gave him the *great gloves* of bull's hide. Then the two

stood together in the midst. Many blows did they deal to each other, so that the noise was dreadful to hear, and the sweat ran down from them. But after a while Epeüs sprang forward and smote Euryalus on the jaw, even through his guard, and Euryalus could not stand against him; but even as a fish is dashed by the north wind against the shore, so was he dashed to the earth. But Epeüs raised him up, and his companions led him away, sorely wounded and amazed.

After this Achilles would have a match of wrestling, saying that the conqueror should have a great kettle of bronze, of twelve oxen's worth, and the vanquished a woman-slave, skilful at the loom, worth four oxen. Then stood up Ajax the Greater and Ulysses, and took hold of one another with their hands, and strove together for the mastery. But after a while, when neither could prevail, and the people were weary with looking, Ajax spake saying, "Come, Ulysses; thou shalt lift me from the ground if thou canst, and I thee. So shall we finish this matter." Then Ajax laid *hold of* Ulysses to lift him; and this he

had done, but Ulysses used craft, as was his wont, and put forth his leg and smote Ajax on the sinew behind the knee, so that he fell, and Ulysses also above him. Then Ulysses would have lifted Ajax from the ground; a little space he moved him, but lifted him not, and his knee yielded beneath him, and they fell to the ground, both of them. But when they would have striven the third time, Achilles hindered them, saying, "Hold; it is enough. Ye are conquerors both, and your prizes shall be equal."

Next to this was a trial of racers on foot, in which three contended, Ajax the Less, and Ulysses and Antilochus. Three also were the prizes; first of all, a great mixing bowl of silver; six measures it held, nor was there aught fairer upon earth. In Sidon was it wrought, and Phœnician merchants brought it over the sea and gave it King Thoas; and Euneus, who was son of Hypsipyle, daughter to Thoas, gave it to Patroclus to be a ransom of Lycaon, son of King Priam. And for t' *second* winner was a well fattened ox, and *the third* half a talent of gold. T

point where the chariots had turned in the race they ran, and in a short space Ajax the Less was foremost, with Ulysses close upon him, close as is the shuttle to the breast of a woman who stands at the loom and weaves. Hard behind him he ran, treading in his steps before the dust could rise from them. And when they were now drawing to the end of the course Ulysses prayed to Athené that she should help him, and Athené heard him, and made his knees and feet right nimble, and even at the very end she caused that Ajax slipped in the filth where certain oxen had been slain, so that his mouth and nostrils were filled with it. So Ulysses gained the mixing-bowl; but Ajax stood and spat the filth from his mouth, and laid his hand on the head of the ox, and cried, "Surely the goddess caused my feet to slip, for she ever standeth by Ulysses, and helpeth him as a mother helpeth a child."

So he spake, and all men laughed to hear him; and last of all came Antilochus, taking the third prize. And he said: "Ye know well, my friends, that the immortal gods ever

help the aged. As for Ajax, he is but a little older than I, but Ulysses is of another generation. Yet is his verily a green old age; hardly may any of the Greeks strive with him, but only Achilles himself."

This was Achilles well pleased to hear, and said: "Thou shalt not praise me in vain, Antilochus. Take now another half talent to thy half."

And he gave him the gold, and Antilochus took it and was glad.

Then did Achilles set in the midst a long-shafted spear, and a shield, and a helmet. The arms of Sarpedon they were, which Patroclus had taken from him on the plain of Troy, in the day wherein he also had been slain. And he spake, saying, "Now let two chiefs, such as are the bravest among the men of Greece, come forth and fight for the mastery, having armed themselves as if for the battle. And it shall be that he who shall first pierce the skin of him that standeth against him shall have the victory. To him *will I give* this sword, with studs of silver *fair work* of Thrace, which I took from

great Asteropæus. As for these arms, the two shall divide them. Also to both will I give a great banquet in my tent."

Then stood up to contend together Ajax, the son of Telamon, and Diomed, son of Tydeus. Three times did they charge each other; and Ajax drave his spear through Diomed's shield, but the skin he touched not, for the breastplate hindered him. But Diomed smote with his spear over the edge of the shield at the neck of Ajax. Then were the Greeks sore afraid for the hero, and cried out that the battle should cease, and that the two should have equal rewards. Nevertheless, the victory was counted to Diomed, and Achilles gave him the sword with the scabbard, and also the belt thereof.

Then took Achilles a great weight of iron for a quoit, which had been King Eëtion's, who was the father of Andromache, Hector's wife. And he said, "He who shall cast this the farthest shall have it for his own. And, verily, he that hath it, though his field be very wide, shall not lack for iron. Five years shall it last, so that neither shepherd nor

ploughman shall need to go to the city to buy."

Then there rose up to contend Polypœtes, who was of the race of the Lapithæ, and Leonteus, his comrade, also Ajax, the son of Telamon, and Epeüs. And first Epeüs cast it, and all the Greeks laughed, for he cast it not far, for all that he was so strong; and after him Leonteus made trial of it, and next Ajax, overpassing the marks of them that had gone before. But when Polypœtes stood up, lo! he cast it as far beyond the others as a herdsman flings his staff among his herd. And all the people shouted, and the comrades of Polypœtes rose up and bare the prize to the ships.

And after this the archers contended together, and the prize for the first was ten axes of iron, with an edge on either side; and for the second ten axes also, but having on edge only. Now the two that strove we Teucer, who was the brother of Ajax t Greater, and Meriones, who was the comr of King Idomeneus of Crete. The mark was set for them was the mast of a ship

Achilles had set up far off in the sands by the sea, to the top whereof he had bound a wood-dove, having a cord about its foot. And the lot fell to Teucer that he should shoot the first, and he shot, drawing the bow mightily; but he prayed not to Apollo, nor vowed that he would offer to him a sacrifice of a hundred lambs. The bird he hit not, for this Apollo gave not to him; but he smote the cord wherewith the dove was bound, and divided it; and the bird flew into the air, and the Greeks clapped their hands to see it. Then did Meriones take the bow from his hand—for they shot with the same, the two of them—and the arrow he had made ready before against his turn. Also he vowed a sacrifice of a hundred lambs to King Apollo. Then he beheld, and lo! the dove was very high in the clouds above his head, and he shot, and the arrow smote it under the wing as it wheeled in the air, and passed right through it, and the bird fell before the feet of the archer. But the bird flew back to the mast wherefrom it had come, and when it had *perched on it* awhile, its wings failed under

it, and it fell upon the ground. So Meriones took the double-edged axes, and Teucer them that had one edge only.

Then there was a contest of throwing the spear; and the prize was a long-shafted spear, and a caldron that had never felt the fire, of the worth of an ox. For this there stood up King Agamemnon and Meriones, who was the comrade of King Idomeneus. But when Achilles saw the two he spake, saying, "King Agamemnon, all men know that thou excellest in strength. Take thou this prize for thyself; and, if thou wilt, we will give a spear to Meriones."

And the saying pleased King Agamemnon. So the Games of Patroclus were ended; and the people were scattered to the ships, and sat down to eat and drink; and afterwards they slept. But Achilles slept not, for he remembered his dear Patroclus, and all that the two had done and endured together, journeying over sea and land, and standing against the enemy in the day of battle.

THE VISIT OF ULYSSES TO THE DEAD.

CIRCÉ, the goddess, bade Ulysses go down to the dwellings of the dead, that he might see the prophet Teiresias, and inquire of him things to come. So early in the morning Ulysses roused his comrades, saying, "Awake! have done with sleep, sweet though it be; and let us go, for so Circé counsels us. So they arose; but one of them, the youngest of the company, and of little worth either for battle or for counsel, had climbed upon the roof, for coolness' sake, for he was inflamed with wine. And now, forgetting to come down by the ladder, he fell down headlong from the wall, and so brake his neck; and his soul went down to the dwellings of the

dead. And when his comrades were assembled, Ulysses spake to them, saying: "Ye think that ye are about to go back to Ithaca, but Circé has ordered for us another journey, even to the dwellings of the dead, that we may inquire of the Teiresias, the prophet of Thebes."

Sorely were the men troubled to hear these tidings; and they sat upon the ground, groaning and tearing their hair. And while they sat came Circé, and tethered by the ship's side a ram and a ewe, black both of them; but they saw her not. After a while they made the ship ready for sailing, and put the black sheep on board, and so departed; and Circé sent a wind from behind that filled the sails; and all the day through the ship passed quickly over the sea.

And when the sun had set they came to the utmost border of the ocean, where the Cimmerians dwell, being compassed about with mist and cloud. Never doth the sun behold them, either when he climbs into the heaven, or when he descends therefrom; but darkness surrounds them. Then Ulysses

bade two of his comrades make ready the sheep for sacrifice; and he himself dug a pit of a cubit every way, and poured in it a drink offering of honey and milk, and sweet wine, and water, and sprinkled barley upon the drink-offering. Afterwards he took the sheep and slew them, that their blood ran into the trench. And the sons of the dead were gathered to the place, maidens, and old men who had borne the sorrows of many years, and warriors that had been slain in battle, having their arms covered with blood. All these gathered about the pit with a terrible cry; and Ulysses was sore afraid. Then he bade his comrades flay the carcases of the sheep and burn them with fire, and to pray to the gods of the dead; but he himself sat down by the pit's side, and would not suffer the souls of the dead to come near unto the blood until he had inquired of Teiresias.

First of all came the soul of his comrade, Elpenor. Then said Ulysses, "How comest thou hither, Elpenor, to the land of darkness? and how have thy feet outstripped my ship?

Then said Elphenor, "I fell from the roof of the palace of Circé, not bethinking me of the ladder, and so brake my neck. But now, I pray thee, if thou lovest wife and father and son, forget me not, when thou returnest to the island of Circé, neither leave me without lamentation or burial. Burn me with fire and my arms with me; and make a mound for me by the shore of the sea, that men may hear of me and of my fate in after time. And set up my oar upon my tomb, even the oar which I was wont to ply among my comrades."

Then said Ulysses, "All this shall be done as thou desirest."

After him came to Ulysses the soul of his mother, whom he had left alive when he sailed to Troy. Sorely he wept to see her, yet suffered her not to come near and drink of the blood till he had inquired of Teiresias Then came Teiresias, holding a golden sceptre in his hand, and spake, saying: "Why hast thou left the light of day and come hither to this land of the dead, wherein is no delight *But* come, depart from the pit, and take

away thy sword, that I may come near and tell thee true."

So Ulysses thrust his sword into the scabbard; and Teiresias drank of the blood; and when he had drunk, he spake. "Thou seekest to hear of thy going back to thy home. Know, therefore, that it shall be with peril and toil. For Poseidon will not easily lay aside his wrath against thee, because thou didst take from his dear son the Cyclops the sight of his eye. Yet for all this ye may yet come safe to your home, if only thou canst restrain thyself and thy comrades when ye come to the island of the Three Capes, and find there the oxen and the sheep of the sun. If ye let them be and harm them not, then may ye yet return to Ithaca, though it be after grievous toil. But if not, then shall ye perish. And if thou escape thyself, after long time shalt thou return, having lost all thy comrades, and the ship of strangers shall carry thee; and thou shalt find trouble in thy house, even men of violence that will devour thy substance while they seek thy wife in marriage. And when thou shalt have avenged thyself on

these, whether it be by craft, or openly with the sword, then take thine oar and travel till thou come into the land of men that know not the sea, and eat not their meat mingled with salt, and have never looked on ships nor on oars, which are as the wings of ships. And this shall be a clear token to thee, when another traveller, meeting thee in the way, shalt say that thou bearest a winnowing fan upon thy shoulders: then fix thine oar in the ground and do sacrifice to Poseidon, even a sheep and a bull, and a boar. And afterwards return to thy home, and offer sacrifice of a hundred beasts to all the gods. And death shall come to thee far from the sea, very gentle, and thou shalt die in thy old age, with thy people dwelling in peace about thee."

Ulysses made answer: "So be it, Teiresias. All these things the gods have ordered after their own will. But tell me this. Here I see the soul of my mother that is dead; and she sits near the blood, but regards me not, nor speaks to me. How can she know me, that I am indeed her son?"

Then said Teiresias, "Whomsoever of the

dead thou shalt suffer to drink of the blood, he will speak to thee; but whomsoever thou sufferest not, he will depart in silence."

So Ulysses abode in his place; and the soul of his mother came near, and drank of the blood. And when she had drunk, she knew her son, and said, "My son, why hast thou come into the land of darkness, being yet alive? Hast thou not yet returned to thy home?"

To her Ulysses made answer. "I came hither to inquire of Teiresias of Thebes, and my home have I not seen. Truly trouble hath followed me from the day that I first went with King Agamemnon to the land of Troy. But tell me, how didst thou die Did a wasting disease slay thee, or Artemis smite thee with sudden stroke of her arrow? And my father and my son, have they enjoyment of that which is mine, or have others taken it from them? And my wife, is she true to me, or hath she wedded some Prince among the Greeks?"

Then said his mother, "Thy wife is true, and sits weeping for thee day and night. And

thy son hath enjoyment of thy possessions, and hath his due place at the feasts of the people. But thy father cometh no longer to the city, but abideth in the country. Nor hath he any couch for his bed, but in winter-tide he sleeps, even as sleep the slaves, in the ashes near unto the fire, and when the summer comes, in the corner of the vineyard upon leaves. Greatly doth he sorrow, wait ing for thy return, and the burden of old age lies heavy upon him. But as for me, no wasting disease slew me, nor did Artemis smite me with her arrows; but I died of longing for thee, so sorely did I miss thy wisdom and thy love."

Then Ulysses would have laid hold upon the soul of his mother. Thrice he sprang forward, eager to embrace her; and thrice she passed from out his hands, even as passeth a shadow. And when he said "How is this, my mother? art thou then but a phantom, that the Queen of the dead hath sent me?"

His mother answered him: "Thus it is with the dead, my son. They have no more

any flesh and bones; for these the might of the fire devours; but their souls are even as dreams flying hither and thither. But do thou return so soon as may be to the light, and tell all that thou hast seen and heard to thy wife."

After these two had ended their talk, there came to Ulysses, by the sending of Queen Persephoné, the souls of the famous women that had been of old. And he suffered them to come near one by one, and drink of the blood; and each, when she had drunk, told him her name and her lineage. Thus he saw Alcmena, that bare Hercules to Zeus, and Chloris, that was mother of Nestor, the wisest of mortal men, and Leda, whose sons were Castor, the tamer of horses, and Pollux, the mighty boxer, and Iphimedia, wife of Aloeus, who bare Otus and Ephialtes, tallest of mortal men, and fairest also, after noble Orion. Tallest they were; for, being but nine years old, they had fifty-and-four feet of height, and of breadth fifteen. These were minded to make war upon the gods, purposing to set Ossa on Olympus, and Pelion, with all its

woods, upon Ossa. So they purposed; and verily they had done so, had they come to their full growth; but the son of Zeus, whom Latona bare to him, slew them with his arrows before the down had grown upon their cheeks. Ariadne also did Ulysses see, daughter of King Minos, whom Theseus carried away from the land of Crete, and would have wedded her, but Artemis smote with her arrows; and Eriphyle that sold the life of her husband for gold. These he saw, and many others also, wives and daughters of heroes.

And when these had departed, for Queen Persephoné bade them go even as she had sent them, there came the soul of Agamemnon, son of Atreus. Sorely grieving it came, and about it were the souls of all that had perished together with him by the evil craft of Ægisthus. And when his spirit had drunk of the blood it knew Ulysses, and stretched out its hands to him, seeking to lay hold of him, but could not, for it was a shadow only, and had no substance in it. And when Ulysses saw it he had pity on the King, and spake: "Tell me, King Agamemnon, that was greatest

of all the Kings of the earth, what doom of death hath come upon thee? Did Poseidon raise a mighty storm against thee, and break thy ships? or did men slay thee on the land, when thou wast seeking to drive away their cattle and sheep or to take their city by force?"

To him Agamemnon made answer: "Neither did Poseidon break my ships, nor did men slay me upon the land, but Ægisthus contrived death against me; he and my accursed wife together took counsel against me. He called me to a feast, and after the feast he slew me as a man smiteth an ox at the manger. Thus did I die in lamentable fashion, I and my comrades about me; for they were slain without mercy, as swine are slain in some rich man's house for a marriage, or a common feast, or a banquet. Verily, I have seen the deaths of many men, of whom some were slain alone, and some in the press of the battle; but never saw I slaughter so piteous as this, when about the mixing bowls of wine, and the tables laden with meat, we lay dying in the hall, and the pavement ran with

blood. And as I lay, I heard the very piteous voice of Cassandra, the daughter of Priam, whom Clytæmnestra, my wife, slew for my sake. Then I laid my hands upon my sword, even as I was dying, and would have raised it for a stroke. And she, my evil wife, stood apart, neither would she close my eyes or my mouth. Surely there is nothing on the earth more terrible or shameless than a woman. For think what a deed this woman did—contriving death against her own husband. And I had thought that I should come a welcome guest to my children and my household; and lo! the greeting that I had! Verily this woman hath wrought that which shall be a shame for all women hereafter, even for them that shall do righteously."

Then Ulysses made answer, "Verily, Zeus hath wrought great evil to this house by means of the race of women. Many they were that were slain in war for Helen's sake, and Clytæmnestra also contrived death for thee."

Then King Agamemnon spake ag
"*Mind* that thou be not gentle with

woman whatsoever, nor tell to any all thy counsel, but rather show a part and hide a part. Nevertheless, Ulysses, thy doom shall not come to thee from thy wife, for Penelope, the daughter of Icarus, is good and wise. We left her, I mind me, a newly married wife in thy house, when we sailed for Troy ; and she had thy young son upon her breast. Now, I take it, he hath come to man's estate. Happy is he, for his dear father will see him when he cometh to his home, and they two shall clasp each other in their arms as father and son should do. But as for me, my wife suffered me not to satisfy my eyes with looking on my son, but slew me first! And hearken thou again to this thing that I tell thee. When thou comest back to thy native land, come not openly, but in secret, for women men may trust no more. Remember thou this, and tell me also ; didst thou hear perchance of my son Orestes, that he lived, when thou wast in Pylos, maybe, or in Sparta, with my brother Menelaüs? For surely he is yet alive."

Then said Ulysses, " Ask me not concerning

him, for I know not whether he be alive or dead; and it is ill to speak things that profit not."

So these two spake together; and afterwards there came other souls, as of Achilles, and of Patroclus, and of Antilochus, that was eldest son of King Nestor, and of Ajax, that was the strongest of all the Greeks after the son of Peleus.

And first Achilles spake to him in a piteous voice. "What marvellous deed is that thou hast done, son of Laertes? How didst thou dare to come down to the land wherein dwell the spirits of the dead?"

To him Ulysses made answer: "I came hither, Achilles, to inquire of Teiresias the seer, if he would show me some counsel by which I might return to Ithaca. For I have not yet attained to the land of Greece, nor to my native land, but wander about in trouble without end. So evil is my doom; but there never hath been man that was happier than thou, no, nor shall be hereafter; for while thou wast yet alive, we Greeks honoured thee, as men honour a god, and now that thou art

dead, thou art the king of all the folk that dwell herein."

But Achilles answered him forthwith: "Speak to me, Ulysses, no comfortable words about death. Verily, I would desire to serve for hire some man of little substance, that had but scant provision for his house, so that I might be alive upon the earth, rather than be king over all the dead. But come, tell me tidings of my son, if thou hast any. Did he go to the war to be the first among the Princes? Tell me also of the old man Peleus, my father. Doth he yet hold his place of honour among the Myrmidons? or do they make him of little account because old age hath come upon him, taking from him the swiftness of his feet and the strength of his hands? Verily, if I could come to help him under the light of the sun, being such as I was in the old days, when I slew heroes without number before the walls of Troy, verily, I say, I would hinder them who do him violence, and keep him from the honour that is his."

Then Ulysses made answer, "Of Peleus I

have heard nothing; but of thy son Neoptolemus I will tell thee all the truth as thou wouldst have me do. I brought him myself from the island of Scyros to Troy, to the host of the Greeks. And when he came among us, he was behind no man in counsel. And in battle he never abode in the crowd, but was ever foremost, and slew many in the host of the Trojans. I could not tell their names, so many they were; but the chiefest of all was Eurypylus, the Mysian, that was son to King Telephus, and was the fairest of men that ever I beheld, save only Memnon, the son of the Morning. And when we entered into the Horse of Wood, that Epeüs wrought for the Greeks, that we might take the city of Troy, then all the other Princes of the Greek wept sore, and trembled for fear, but h alone grew not pale at all, nor wiped a te from his cheek, but was ever longing go forth from the horse, and had his ha upon the hilt of his sword, purposing against the men of Troy. And when sacked the fair city of King Priam, t he had a goodly portion of the spoil

sailed home therewith in his ship, nor was he wounded at all with spear or sword, as oft-times chanceth to men in the press of the battle." So spake Ulysses, and the soul of Achilles departed with great strides through the meadow of asphodel, very glad because his son had won for himself much renown in war.

The souls of other heroes also spake to Ulysses, and told their grief, but Ajax, the son of Telamon, stood apart and kept silence. For he was wroth because Ulysses had prevailed over him when they two had contended together for the arms of Achilles. And Ulysses said, "Art thou, great Ajax, still angry by reason of these accursed arms? Surely the gods made them a trouble to the Greeks, seeing that they caused thee, who wast a very tower of strength to the host, to perish. Truly the Greeks mourned for thee, even as they mourned for Achilles, the son of Peleus. Yet blame not me, therefore, I pray thee, but Zeus, who bare a grudge against the Greeks; and come hither and speak with me."

But Ajax spake not a word, but departed.

After this, Ulysses saw King Minos sitting on a throne holding a sceptre of gold in his hand. Thus he sat and judged the dead.

Also he saw the giant Orion driving the beasts together as a hunter drives them in a meadow of asphodel, and he held in his hand a great club wrought wholly of bronze.

And he saw Tityos, the mighty son of Earth. On the ground he lay, and covered seven furlongs Two vultures sat by him and tare his liver; nor could he keep them from him with his hands.

Tantalus also he saw, that was in very grievous plight; for he stood in a pool, and the water came near unto his chin; but when he would drink thereof, being sore athirst, he could not. For so often as he stooped forward to drink, so often the water was swallowed up by the earth, and the ground was seen about his feet. Trees also of fair fruitage hung over his head, pears and pomegranates, and apples very fair to behold, and sweet figs and olives; but so often as he reached his hand to lay

hold of them, so often the wind bore them away even to the clouds.

And Sisyphus he saw, and he also was in sore distress. For with both his hands he grasped a great stone, seeking to push it up the side of a hill. With much toil of knees and arms he pushed it, but so soon as it came near to the top, then it brake from him and leapt down very swiftly to the bottom of the hill.

Last of all, he saw the shadow of Hercules, his shadow only, for the hero himself sat and feasted with the gods above, having Hebé to wife, the daughter of Zeus. And all about him there was a great crying of the souls, as is the crying of birds; and he, with a countenance dark as night, stood with his bow in his hand and an arrow ever on the string, looking with a dreadful purpose in his eyes like one about to shoot; and about his breast was a buckler of gold, and marvellous things wrought thereupon, bears, and wild boars, and lions with glaring eyes, battles also, and terrible slaughters of men. And the shade of Hercules spake to Ulysses, saying, "Tell

me, hast thou also such an evil lot on earth as Zeus gave to me. For he put me under the dominion of a churl that ever set me hard labours to perform. Yea, and he sent me hither to fetch hence the dog of Hell, thinking that he could give me no harder task than this. But I brought him up from Hell to the light of day, for Hermes and Athené helped me on my way."

So spake the shade of Hercules and departed. Then Ulysses waited awhile, if haply he might see the souls of other heroes that had lived in old time; but as he stood, lo! there came about him thousands and thousands of the dead with a terrible cry, and he was sore afraid. For he feared lest the great Queen Persephoné should send against him the terrible head of the Gorgon. Therefore he departed from his place, and bade his comrades embark upon the ships and loose the ropes. And they embarked and sat upon the benches; and the great stream of Ocean bare them onward, rowing at the first, and afterwards hoisting the sails.

THE

TRIUMPH OF ULYSSES.

PRINCE ULYSSES, coming back to his home in the twentieth year after that he had left it, found therein a company of godless men that had wasted his substance. For these had come from the islands round about seeking his wife in marriage, for they thought that he himself was dead, and they had made merry in his hall, devouring that which was not theirs. Therefore Ulysses slew them, Athené helping him, he and his son Telemachus, and Eumæus, that was the keeper of the swine. These therefore being slain, Hermes led their souls down to the dwellings of the dead, having in his hand the rod of gold wherewith he toucheth the eyes of men, causing some to sleep and

some to wake, and led them down, and they followed after with a clattering noise, like to the noise of bats when they fly to and fro in a cavern. Then they went along the dark waters of death, by the side of the stream of Ocean, and the gates of the Sun and the land of dreams, till they came to the meadow of asphodel, where dwell the spirits of them that have lived their life. There they saw the spirit of Achilles, and of Patroclus, and of Antilochus, son of Nestor, and of Ajax; and after these the spirit of Agamemnon, and with him they that had perished in his company by the hand of Ægisthus.

Then spake Achilles to Agamemnon. "Truly, son of Atreus, men were wont to say that Zeus loved thee above all others, making thee ruler over many valiant men in the land of Troy. Nevertheless, the doom of death came upon thee after an evil sort. Better hadst thou died before the walls of Troy, for then had the Greeks raised for thee a mighty tomb!"

To him the spirit of Agamemnon made answer: "Happy wert thou, son of Peleus, in



HERMES LEADING THE SOULS OF THE SUITORS.



that thou diedst far away from the land of Greece. Many valiant men of the sons of Troy and of the Greeks were slain around thee, where thou wast lying with the dust of thebattle about thee, forgetting all thy craft of war. All that day we fought, and had not ceased but that Zeus stayed the battle with a whirlwind. Then we carried thee back to the ships, and laid thy body on a bed, and washed it with water and anointed it with ointment. And even as we sat weeping about thee, came thy mother with the deathless daughters of the sea; and we heard a terrible voice and were sore afraid. Then had we fled to the ships, but that Nestor, the wise old man, stayed us, saying, 'Tarry ye here, sons of the Greeks, for the mother of Achilles cometh with the daughters of the sea to mourn for her son.'

"Then we feared no more; and the daughters of the sea stood about thee, making lamentation, and put on thee clothing of the gods. And the nine Muses sang thy dirge, answering one the other with a very lovely voice; and there was not one of the Greeks

but wept, so sweetly did they sing. Seventeen nights and days as many we bewailed thee, gods and men mingled together; and on the eighteenth day, we kindled a great fire and burnt thy body. Many sheep and oxen did we slay; and thou didst lie upon the pile with the garments of the gods about thee, being anointed with mu h ointment and honey; and the chiefs ran round the burning pile clad in their armour, and the cry of the host went up to heaven. And when the flame had consumed thy body, then we gathered thy white bones together and laid them in an urn of gold that thy mother had brought, for Dionysus had given it to her, and it was the Fire-god's workmanship. And with thy bones were mingled the bones of Patroclus; and near to them but apart were the bones of Nestor's son, Antilochus, whom thou didst love beyond all thy comrades, save Patroclus only. And for you three the Greeks made a great tomb upon a jutting rock, near to th Hellespont, that men who pass thereby r *see it* for all time to come. And thy mo *brought* prizes for which the sons of

Greeks might contend in running, wrestling, and the like. Truly I have seen the burying of many men, when the young men gird up their loins to contend together, doing honour to some King that is dead, but never have I seen such a burying as thine, so fair were the prizes that Thetis of the silver foot set before the chiefs of the host. Verily thou wast dear to the gods, and thy name shall be famous for ever; but as for me, I died an evil death by the hands of Ægisthus and of my accursed wife."

Thus did they speak together. And meanwhile the souls of the suitors came near, an exceeding great company. And the heroes marvelled to see them. And when King Agamemnon looked upon them he knew Amphimedon; for he had been his guest-friend in old time. And he said: "Tell me, Amphimedon, how is this that ye come hither in this fashion, chiefs all of you, and all of you of equal age. Did Poseidon slay you on ship-board, raising stormy winds and great waves of the sea against you? or did ye fall by the hand of the enemy on the land? Tell

suade Ulysses to go with us against

To him Amphimedon made answ
this I remember. And as to the fash
death, I will tell thee truly. We s
wife of Ulysses in marriage, thinki
was dead. But she would none of o
but devised this device. She set
loom and said : ' Suffer me to tarry
made a shroud for the burial of La
is father to my husband ; that I m
reproach among the daughters of t
And when I have made it, then w
the one whom I shall choose !' An
had consented thereto, she deceived

trived our death. For he bade Queen Penelope bring forth the bow that was his, and say that whosoever should bend it he should be her husband. So we took the bow, but there was not one of us that could bend it; but when Ulysses took it in his hand he bent it right easily. Then he stood on the threshold of the chamber, and shot arrows against us. Antinoüs first of all he slew, and the rest afterwards, so that not one of us was left alive. And now our bodies lie uncared-for in his hall, nor is there anyone to mourn for us or to bury us."

Then said Agamemnon, "Happy art thou, Ulysses, and mightily hast thou avenged thy wife. And she verily hath a heart that is good and true. Never shall her fame perish from among men. But as for Clytæmnestra she shall have an evil report for ever because she slew her husband."

So these spake together in the dwellings of the dead. Meanwhile, Ulysses went forth from his palace to the dwelling of Laertes, that was in the fields. There the old man dwelt, and a woman of Sicily cared for him.

as may be, and
father, whether he will know me.
may well be that he hath forgotten n
that I have been now a long time ab

So spake Ulysses, and gave also hi
the men to keep for him. So they
the house. And Ulysses went to the
making search for his father. There
not Dolius, that was steward to La
any one of his servants, nor of his
they were gone to make a fence
field. Only the old man he foun
was busy digging about a tree. F
the tunic that he had about him
th thread: and he had coverings

father and embrace him, and make himself known, and tell him how he had come back to his home, or should first inquire of him, and learn all that he would know. And he judged it best first to inquire. So he came near to the old man; and the old man was digging about a tree, having his head bent down.

Then said Ulysses: "Verily, old man, thou wantest not in skill to deal with an orchard. And truly, neither fig, nor vine, nor olive, nor pear may flourish in a garden without care. But yet another thing will I say to thee, and be not thou wroth when thou hearest it. Thy garden indeed is well cared for, but thou thyself art in evil plight. For old age lieth heavy upon thee, and thou art clad in filthy garments. Yet truly thou art not idle that thy master thus dealeth with thee; nor indeed art thou in any wise like unto a slave; for thy face and thy stature are as it might be of a King. Such an one as thou art should wash himself, and sit down to meat, and sleep softly; for such is the due of old age. But come, tell me truly, whose

servant art thou? Whose orchard dost thou tend? Tell me this also: Is this indeed the land of Ithaca to which I am come? This, indeed, a certain man that I met as I came hither told me, but he seemed to be but of scanty wit, nor would he listen to my words, nor tell me of a guest-friend that I have who dwelleth in this place, whether he be alive or dead. I entertained him a long time since in my house, and never was there stranger whom I loved more than him. And he said that he was the son of Laertes, and that he came from the land of Ithaca. Gifts also I gave him, seven talents of gold, and a mixing-bowl of silver, wrought about with flowers, and twelve cloaks that had never been washed, and rugs as many, and four cloths, and tunics as many also. Also I gave him four women, fair to look upon, and skilled in all manner of handiwork."

To him Laertes made answer, weeping the while: "Doubt not, stranger, that thou art come to the land of which thou inquirest. But unrighteous and violent men have it in possession. But as for the son of Laertes,

hadst thou found him here, verily he had sent thee away with many gifts, even such as thou gavest to him. But tell me truly, is it long time since thou didst give him entertainment? For indeed he is my son, unhappy man that I am. Surely, either he hath been drowned in the sea, and the fishes have devoured him, or wild beasts and birds of the air have eaten him upon the land. And neither father nor mother, nor his wife, Penelope, most prudent of women, could make lamentation for him and lay him out for his burial. But tell me, who art thou? Where is thy city, and what thy parentage? Did thine own ship bring thee hither and thy companions with thee, or didst thou come as a trader upon the ship of another?"

Then said Ulysses, "All this I will tell thee truly. I am of the city of Alybas, and my father is Apheidas, and my name Eperitus. It was of the doing of the gods that I came hither from the land of Sicily, and not of mine own will. And my ship is moored hard by. As for Ulysses, it is now the fifth year since he left me. Yet verily, the omens were

good when he went forth on his journey, so that we both rejoiced, thinking that he would journey safely, and that we should be friends the one to the other in the time to come."

So spake Ulysses; and when the old man his father heard these words, great grief came upon him, and he took up the dust in his hands and poured it upon the white hairs of his head. And the heart of Ulysses was moved within him as he saw it, and he was ready to weep when he beheld his father. Then he threw his arms about him and kissed him, and said, "My father, here am I, thy son for whom thou weepest. Lo! I am come back to my native country after twenty years, and I have avenged myself on them that sought my wife in marriage, slaying them all."

To him the old man made answer: "If thou art my very son Ulysses, tell me some clear sign whereby I may know thee."

Then said Ulysses: "See, now, this scar upon my thigh where the wild boar wounded *me* on Mount Parnassus. For thou and my *mother* sent me to my grandfather, Autolycus,

and I was wounded in the hunting. And let this also be a sign to thee. I will tell thee what trees of the orchard thou gavest me long since, when I was a boy and walked with thee, inquiring of thee their names. Thirteen pear-trees didst thou give me, and ten apple-trees, and of fig-trees two-score. Fifty rows also of vines didst thou promise to give me when the time of grapes should come."

And the old man's heart was moved within him, and his knees failed him, for he knew that the signs were true. And he threw his arms about his son, and his son took him to him, and the spirit of the old man revived, and he said, "Now I know that there are gods in heaven when I hear that these evil men, the suitors, have been punished for their wrong-doing. Nevertheless, I fear me much lest their kinsmen should stir up the men of Ithaca and of the islands round about against us."

Then said Ulysses: "Trouble not thyself with these matters, my father. Let us go rather to the house. There are Telemachus and Eumæus, and the keeper of the herds,



live for ever hath made thee fair to l
and tall."

And Laertes made answer: "W
God that I had stood by you y
taking vengeance on the suitors, such
in the old time when I took the fai
Nericus. Many a man had I slain
spear, and thou wouldst have rejoice
heart."

Thus spake they together. And w
dinner was ready they sat down to m
the old man, Dolius, with his sons a



coming in from their labour; for the woman of Sicily, that was the mother of the lads, had called them. And when they saw Ulysses, they stood amazed and speechless. And Ulysses said, "Cease to wonder, old man, at this sight, and sit down to meat; truly we are ready for our meat, and have waited long time for you."

Then Dolius ran to him, stretching forth both his hands, and caught the hand of Ulysses and kissed it on the wrist. And he spake, saying, "Right glad are we at thy coming, for we looked not for thee. Surely it is of the gods that thou hast returned. May all things be well with thee. But tell me this. Knoweth Queen Penelope of thy coming, or shall I send a messenger to tell her?"

"Verily she knoweth it," said Ulysses. Then the old man sat down to meat, and his sons also, when they had greeted Ulysses.

In the meanwhile, there spread through the city the tidings how the suitors had been slain; and the kindred of the men came to the house of Ulysses with many groans and

tears, and carried away the dead bodies and buried them. But such as came from other lands, they put on shipboard, that they might carry them to the sepulchres of their fathers. And when these things were ended they gathered themselves together in the market-place; and Eupeithes stood up amongst them, being sore troubled in his heart for his son Antinoüs, whom Ulysses had slain first of all the suitors. He stood up, therefore, in the midst and spake. "Surely this man hath wrought great evils in this land. First he took comrades with him to Troy, many in number and brave. These all he lost and their ships also. And now he hath come hither and slain the princes of the people. Shame it were to us, yea among the generations to come, if we avenge not ourselves on them that have slain our sons and our brothers. Verily I desire not life, if such should go unpunished. Come, therefore, let us make haste lest they cross over the sea and so escape."

So Eupeithes spake, weeping the while. And all the people had pity to hear him.

But Medon, the herald, stood up in the assembly and spake, saying: "Hear me, men of Ithaca. Verily Ulysses did not all these things without the helping of the gods that live for ever. I, indeed, saw with mine own eyes one of the gods standing by Ulysses, being like to Prince Mentor in shape. By Ulysses there stood a god, and strengthened him; and another was there among the suitors, troubling them so that they fell."

Thus spake Medon, the herald, and after him stood up Alitherses the seer, that knew all things that had been and should be hereafter, and spake, saying, "It is of your folly, ye men of Ithaca, that all these things have come to pass. Ye would not hearken to me, no nor to Mentor, nor would ye restrain your sons from their folly. Great wickedness did they work, wasting the goods of a brave man, and making suit to his wife, for they thought not that he would return. Come now, hearken unto me, lest some worse evil befall you."

Then some indeed rose up and made haste to depart; and these were the greater part;

; the others remained in their places, for
ey liked not the counsel of Medon and the
er, but regarded the words of Eupcithes.
nen they clad themselves in their armour
nd marched to the city, Eupcithes leading
hem.

Then spake Athené to Zeus, "Tell me, my father, what dost thou purpose in thy heart? Wilt thou that there be strife or friendship between these two?"

To her Zeus made answer: "Why dost thou inquire this thing of me? Was it not of thy contriving that Ulysses slew the suitors in his palace? Order it as thou wilt. But let there be peace and friendship in the end, that Ulysses may prosper in the land, and the people dwell in happiness about him."

Then Athené departed, and came to the land of Ithaca.

And when Ulysses and they that sat with him had made an end of eating and drinking, the King said, "Let some one go forth and see whether these men are near at hand."

So the son of Dolius went forth. And as e stood on the threshold he saw them ap-

proaching, and cried, "They are even now close at hand; let us arm ourselves in all haste."

So they armed themselves. With Ulysses were Telemachus and Eumaeus, and the keeper of the herds. Also there stood with him six sons of Dolius; and the two old men also, Laertes and Dolius, though their heads were white with age. And as they went forth from the house Athené came near, having the form and the voice of Prince Mentor. And when Ulysses saw her, he was glad at heart, and spake to Telemachus, saying, "I know thee well, my son, that thou wilt bear thyself bravely, and do no dishonour to the house of thy fathers, that have ever been famous in the land for courage and manhood."

Telemachus answered, "This, my father, thou shalt see for thyself, if thou wilt."

And Laertes was glad at heart, and said, "How happy is this day, in the which my son and my grandson contend one with the other in valour!"

Then Athené came near to the old man

and said, "Laertes, pray thou first to Athené and Father Zeus, and then cast thy spear."

So she spake, and breathed great strength into his heart. And having prayed, he cast his spear, and smote Eupeithes through the helmet, so that he fell dead upon the ground. Then Ulysses and his son fell upon the men of Ithaca with swords and two-handed spears. Verily they had slain them all, but that Athené cried aloud, saying, "Cease, men of Ithaca, from the battle, for it is too hard for you."

And the men were sore afraid when they heard her voice, and threw their arms upon the ground and fled, if haply they might escape to the city. And when Ulysses would have pursued after them, Zeus cast a thunderbolt from heaven, so that it fell before the feet of Athené. And Athené cried, "Cease from the battle, son of Laertes, lest Zeus be wroth with thee."

So Ulysses was stayed from the battle; and Zeus and Athené made peace between the *King* and the men of Ithaca.

THE STORY

OF

PERIANDER OF CORINTH.

In the city of Corinth in old times the Sons of Bacchis bore rule, nor did any beside share the government with them. Now it was the custom of the Sons of Bacchis that they gave their daughters in marriage to husbands that were of the same lineage, and the young men also married wives of their own kindred. But it so fell out that a certain Amphion, being of this house, had a daughter born to him that was lame. And the name of this daughter was Labda. This Labda, none of the Sons of Bacchis were willing to marry. Therefore her father gave her to a certain Aëtion, that was of the lineage of

Cœneus, King of the Lapithæ in old time. (These Lapithæ dwelt in Thessaly and fought with the Centaurs.) And when Labda bare her husband no children, he sent to the oracle at Delphi, to inquire of the god. And as soon as ever he came into the temple, the Pythia (for so they call the minister that speaks the mind of the god), spake to him.

> Aëtion, hear the words of fate—
> Unhonoured now in Corinth's state,
> High honours yet thy house await.
> Such son shall Labda bear, a rock,
> That rolling down with awful shock
> Shall crush the royal house, and gain
> For Corinth's state her rights again.

Now it chanced that by some means the answer that the Pythia gave to Aëtion became known to the Sons of Bacchis; and it seemed to them to make plain another oracle which had in former days been spoken concerning Corinth, and which none had been able to understand. This famed oracle was in the words now following:

> "The eagle on the rocky height
> Shall build, and rear a lion brood,
> A savage beast and strong, whose food
> Is flesh of men. Before his might

Full many a stalwart limb shall bow ;
Hear ye my words, and mark them well,
By fair Pirene's fount who dwell,
And Corinth's cliffs with beetling brow."

(Now *aetos* signifies *eagle* in the Greek tongue, and Aëtion dwelt in the region of Petra, which is by interpretation a *rock*). So the Sons of Bacchis understood this oracle by that which was given to Aëtion, and so understanding, they kept quiet, having it in their minds to destroy any child that should be born to Aëtion. So soon, therefore, as Labda bare a son, they sent ten men that were of their kindred to the place where Aëtion dwelt, giving them commandment to slay the child. So the men came to Petra, and entered the dwelling of Aëtion, and made enquiry for the child. And Labda, having no knowledge of their purpose, and thinking they had come for friendship's sake, took the child and laid it in the hands of one of the ten. Now the men had agreed together, while they were on the way, that whosoever should first take the child in his hands should dash it upon the ground. But when the mother had thus given the child

to the man, it so happened by a ma
chance that the babe smiled upon hin
when he saw it he had compassion
child, so that he could not slay it. T
he handed it to the second, and the s
like manner to the third, till all the
ceived it in turn, for no one was w
slay it. Then they gave back the ch
mother, and departed from the hous
so soon as they were without, they s
the door and blamed the one the ot
chiefly the man that first took the ch
he had not done according to their ag
And when they had thus talked to
long while, they resolved that they v
back and do the deed, each having a
the slaying of the child. Nevertheles
the will of the gods that trouble shou
to Corinth from the house of Aëtio
Labda chanced to be standing near to
and she heard them talking together.
therefore, that they should repent
having spared the child, and should
a second time and slay him, she
the place that seemed to her the

that she could conceive, to wit, a flour-bin, for she knew that if the men should come back and seek for the child they would search the whole house. And this, indeed, they did. But when they found him not, it seemed good to them to go back to them that had sent them, and affirm that they had done as had been commanded them. But the child grew up, and his father and mother called him Cypselus, because he had thus escaped from this great danger, for in the Greek tongue a flour-bin is *cypselé*.

When this Cypselus came to years of manhood he inquired of the god at Delphi, and the god answered in words that signified both good and evil. The words were these:

> 'Favoured is he of powers divine
> Who bows this day before my shrine,
> Aëtion's son. The fates ordain
> In famous Corinth he shall reign;
> Both he, and after him, his son:
> There ends the doom: the race is run.

Taking courage by this oracle, he made himself master of Corinth; and being master, he behaved himself in this fashion. Many of the Corinthians he drove forth into banish-

ment, and from many he took away their goods, and many more he slew. Cypselus then, after reigning for thirty years, ended his life in great prosperity, and Periander, his son, reigned in his stead. At the first, indeed, this Periander was milder than his father; but afterwards, when he had had communication with Thrasybulus, that was lord of Miletus, by means of messengers, he became more cruel; for he sent a herald to Thrasybulus, inquiring of him what government he should establish that he might best rule the city. And when the man was come to Miletus, Thrasybulus led him without the city, and entering into a corn-field, he began to walk through it; and as he walked he asked him many times concerning his coming from Corinth, nor did he ever cease to break off and cast away such of the ears of corn as were taller than the others. And this he did till he had destroyed the fairest and best portion of the corn-field. Afterward he sent away the herald, but of answer to his question he spake never a word. When the herald was come back to Corinth, Periander was very anxious to k

what answer he had brought. But the man said, "He said not a word to me of answer; and, indeed, I marvel much that thou didst send me to such a man, for he is a madman and wasteth his own goods." And he told him what Thrasybulus had done. But Periander perceived the significance of the thing: that Thrasybulus counselled him to slay the chief men among the citizens; and after this he dealt very cruelly with the people, for all that his father had left undone, sparing any from death or banishment, this Periander completed.

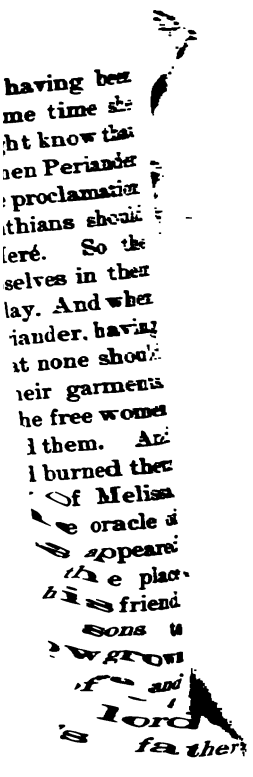
Periander slew his wife Melissa, and when she was dead he repented him of his deed. And not long afterwards he sent messengers to the Thresprotians, who dwell by the river of Acheron, where there is an oracle of the dead. This he did to inquire concerning some pledge that a friend had given into his charge, for he knew not where it was. And the spirit of Melissa appeared, but would make no answer concerning the pledge, for she said, "I have no clothing ... I *am cold*, for the garments that ... are not burned

questioned



burnt with fire," and ...
gave a token that Periander might know
it was indeed she that spake. When Perian
heard this, he straightway made proclama
that all the wives of the Corinthians sh
assemble at the temple of Heré. So
women went, having clad themselves in t
best garments, as if to keep holiday. And w
they were there assembled, Periander, ha
set guards about the temple that none sh
go forth, stripped them of their garm
making no difference between the free wo
and the handmaids that followed them.
he took their clothes to a pit and burned t
with fire, calling on the name of Mel
After this he sent yet again to the oracl
the dead ; and the spirit of Melissa appe
a second time, and told him of the p
where he had laid by the pledge of his fri

Now Melissa had borne two sons
Periander. And when these were now gr
up, the elder being eighteen years of ge
to Corinth, younger seventeen, Procles, lord
that was their mother's fa



sent for them to his court, and
kindly, as, indeed, was fitting wi
of his daughter. And when h
send them back to their home,
them, saying, "Know ye, ch
was that slew your mother?
made no account of these w
younger, whose name was Ly
them very much to heart, so
was come to Corinth he would
his father, knowing that he
his mother; and when he was
answered not again, nor woul
reason for this behaviour.
Periander grew so wroth with
drave him out of his house.
was gone the King inquired of
what his grandfather had said
the lad answered that his gr
received them with all kindne
words that he spake in sending
made no mention, for indeed h
account of them. But Periand
could not but be but that the
said something to them; and

him much, and at the last learned the
Then, after considering the matter a
and not being minded to yield, he se
them in whose house his son Lycophro
taken refuge, commanding that they s
not receive him. So he was driven
and when he went to another he was
away from this also, for Periander thre
them that they should not receive him.
when some, nevertheless, took him int
houses, the King made a proclamatio
whosoever should receive him should
fine to Apollo. After this no one woul
him into his house, or so much as spe
him ; and the young man himself wa
willing to do the thing that had bee
bidden, and made shift to live in the
porticoes. And after four days Peri
seeing into what sad plight his son had
for he had not washed himself, nor
food, had compassion on him, and p
away his anger, went near to him, and
"My son, which thinkest thou to b
better, thy present plight or the lords
Corinth, and the receiving after me of

good things which I possess? Thou art my son, and lord of this great city of Corinth, and yet thou hast chosen the life of a beggar, setting thyself against him whom it is thy duty to honour. And if there is aught for which thou bearest ill-will against me, bethink thee that I too suffer from this trouble, yea, and so much the more that I wrought it with mine own hands. But now, seeing that thou knowest how much better it is that men should envy thee than that they should pity thee, come back with me to thy house." To this the lad made no answer, save that his father owed a fine to Apollo because he had spoken to him. Then Periander knew that there was no remedy for that which ailed the youth, and he sent him away out of his sight, putting him on shipboard, and sending him to Corcyra, for he was lord of this country also.

After this he made war upon his father-in-law, Procles, thinking that he was the cause of all this. And he took the city of Epidaurus, and carried Procles into captivity.

But when Periander grew old, and knew

he might take the kingdom. For
son was heavy and dull. But
would not so much as ask a quest
messenger. Then Periander, being
upon the matter, sent again to hir
time by the hand of his daughter,
to Lycophron, for he thought that
persuade him more easily than
other. And when the woman w
Corcyra, she said to Lycophron, "D
dost thou indeed wish that the
should pass into the hands of stra
that the possessions of thy father
plundered, rather than thyself r
take them? Come home, I entrea
cease from thy anger. It profits

covet it. And our father is now an old man and past his strength. Take heed, therefore, lest thou give to others the good things that are thine own."

To this the young man made answer: "I will never come back to Corinth so long as my father shall be alive."

This message the woman took back. And when Periander heard it he sent yet another messenger, saying, "I will come to Corcyra, and do thou come to Corinth and take my kingdom."

To this the lad gave consent. But when the men of Corcyra heard it they slew the young man, for they were not minded that Periander should come to their country.

For this wrong Periander sought to avenge himself upon the men of Corcyra in this fashion: He took three hundred children of the chief men among the people, and sent them to Sardis, to Alyattes, King of Lydia, to be his slaves. And it so happened that the Corinthians that had charge of the children put in to the island of Samos. And when the men of Samos heard for what purpose they

were being carried to Sardis, they counselled them to take refuge in the temple of Artemis, nor would they suffer the Corinthians to drag them away from the temple. And when these would have kept all food from the children, the men of Samos made a feast, which feast they kept afterwards year by year. So soon as it was night, all the time that the children sat as suppliants in the temple, they caused that there should come into the temple troops of young men and maidens, carrying in their hands cakes of honey and sesame, to the end that the children might snatch the cakes, and so get that whereon they might live. So, after a while, the Corinthians departed, and the men of Samos sent back the children to their parents in Corcyra.

In the days of King Periander there lived a certain Arion, of whom this story is told. He was a man of Methymna, that is in the island of Lesbos, and was a very skilful player on the harp, and a sweet singer. When he had lived now many years in the court of Periander, he conceived a desire to sail to Italy and Sicily. This he did, and having

gathered together much wealth in those parts he desired to return to Corinth. He set sail therefore from Tarentum, choosing for his voyage a ship of Corinth, because he trusted Corinthian sailors more than all others. But these men, when they were now far from land, took counsel against Arion that they would cast him forth from the ship into the sea, and keep his wealth for themselves. When Arion perceived this, he besought them, saying, "Take my money for yourselves, but spare my life."

But they would not hearken to him, but said, "Kill thyself if thou wouldst have a tomb on dry land, or leap out without delay from the ship into the sea."

Arion answered, "Suffer me then to put all my ornaments on me, and to stand on the stern of the ship and there sing. And when I have sung I promise that I will kill myself." The men said to themselves, "This is good, that we shall hear the best singer that there is in all the world." So they went into the middle of the ship, leaving the hinder part to Arion; and he put all his ornaments upon

him, and standing on the stern sang a song. And when he had ended the song he threw himself, as he was, with all his ornaments upon him, into the sea, and the men of Corinth sailed on towards Corinth. As for Arion, a dolphin, for so men say, swam to him, and took him upon his back, and carried him safe to Tænarum, that is in the country of the Lacedæmonians. Then he landed, and having still his singer's dress upon him journeyed to Corinth, and there told all that had befallen him. But the things seemed incredible to the King. Therefore he put Arion in ward, that he might not depart from Corinth, and waited till the ship should come into harbour. When the men were come he called them, and said, "Have ye aught to tell me concerning Arion?" They answered, "He is safe and sound in the land of Italy, for we left him in great prosperity at Tarentum." And lo! even as they spake, Arion came forth just as they had seen him leap into the sea; and when they saw him they were confounded, and confessed their wickedness.

Periander died, being fourscore and four

years of age, having had great grief for the son whom the men of Corcyra slew. And his sister's son reigned in his stead. But after three years the Spartans drave him from his kingdom.

POLYCRATES OF SAM

POLYCRATES, a man of Samos (whic
island hard by the coast of Asia), gai
lordship of the estate by the help of
brothers. Having gained it, he sha
power for a while with them; but afte
having slain the one and banished th
he reigned alone. Very wise and
was he, and he made Samos to be the
of all the countries of Greece, so t
where could there be found sheep o
or swine or dogs, such as the Samia
Also he brought from other lands
skilful artificers, offering them suc
none else were willing to pay.

the most skilful physician in the world, one Democedes, a man of Crotona, in Italy. This Democedes had fled from Crotona because of the cruelty of his father, and coming to Ægina, had surpassed all the physicians of the place, and that though he lacked instruments and all other things of which a physician has need. In the second year the men of Ægina gave him for his hire four hundred pounds; and in the third year, going to Athens, whereof at this time Pisistratus was lord, he had four hundred and ninety pounds; and in the fourth year, Polycrates hired him for eight hundred pounds.

This Polycrates became famous throughout the whole land of Greece; and he prospered whithersoever he sent his armies. Fifty ships, each with fifty oars, he had, and a thousand bowmen; and he plundered all, making no difference between friends and foes, for he said, "I do more pleasure to my friends giving them back the things which I have taken from them, than not taking them at all." Many islands did he take, and many *towns* upon the mainland. And when the

Lesbians came to help the men of N
conquered them in battle, and to
alive. These men dug the moat that
the castle of Samos, working in chai

Polycrates had friendship and
with Amasis, King of Egypt, who,
how marvellously he prospered in
undertakings, wrote to him a letter
words :

"*Amasis to Polycrates, greeting.*
pleasant thing to hear of the prospe
friend. Nevertheless, thy exceedi
fortune pleaseth me not, for I know
gods are jealous of the good fortune
Wherefore, both for myself and for t
are dear to me I would wish this, that v
be prosperous in some things and un
in others; counting this to be better
succeed in all. For, indeed, I have
heard of mortal man that succeede
things who did not perish utterly in
Hearken thou, therefore, unto me, and
remedy against thy too great prosperity
out of all thy possessions that which is
precious, and which it would most v

lose, and so throw it from thee that it nevermore come into the sight of men. · A again thy good fortune shall continue wit change, then do again as I have counselled.

When Polycrates read this letter, he ceived that the counsel of Amasis was g Therefore he considered which of all possessions he should most vex himsel losing. And, after considering awhile, remembered that he had a signet-ring he was wont to wear, having in it an emer (This ring was the work of Theodoru Samos.) He manned a ship of fifty c and, embarking thereon, bade the sailors out to sea. And when he was now a l way from the island, he took the ring f off his finger, and cast it, all that were in ship looking on, into the sea. This done went back to his house and lamented c his loss.

But on the fifth or sixth day after, t befell the thing that shall now be told. fisherman caught a fish so great and that he was minded to give it to the K So he brought it to the door of the P

and said that he would speak with the King And being admitted, he gave the fish and said, "O King, when I caught this fish I considered that I ought not to take it to the market, though, indeed, I be one that lives by the work of his hands, but that I should give it to thee, as being worthy of thy kingship."

The King was well pleased with these words; and he made answer, "My friend, thou hast done well, and I owe thee thanks, both for thy gift and for thy speech. And now thou shalt dine with me to-day."

Then the fisherman went to his house rejoicing, for he counted it a great honour to dine with the King. But when the servants cut open the fish, lo! they found the ring in his belly. Thereupon they carried it with all speed to the King, telling him in great joy how it had been found. When Polycrates heard this, he wrote all the things that had befallen him in the matter of the ring in a roll, and sent the roll to Amasis. And when Amasis had read the roll that came from Polycrates, he perceived that it was impos-

sible to deliver a man from that which was ordained to come upon him; and that Polycrates must needs come to a bad end, seeing that he was so fortunate that he found again even the things that he cast away. Therefore, he sent a herald to Samos, saying that he dissolved the friendship that was between him and the King. For he would not that, when some great and terrible misfortune should overtake Polycrates, he should himself suffer such grief as he needs must for the overthrow of a friend.

Now about this time Cambyses, King of Persia, was preparing to make war upon Egypt. And Polycrates sent to him, that he should by no means forget to get help from Samos. Thereupon Cambyses, with all willingness, sent a messenger to Samos, asking for ships that should sail with his fleet against Egypt. Then Polycrates chose out of the city such men as he most feared, and manning with them forty ships, having three banks of oars, sent them to Cambyses, and with them a message that they should by *no means* be suffered to return. Some

say that these forty ships never came to Egypt, but when they came to Carpathus (which is between Rhodes and Crete), took counsel with each other, and so returned. But others say that they came indeed to Egypt, but finding that they were watched, fled away, and sailed back to Samos; and that when Polycrates came forth to meet them, they fought with his ships and conquered them, and so landed. Nevertheless, when they would have taken the city they could not, for they were few in number. Nor could they that were within the city help them, for Polycrates had shut up the women and children in the sheds wherein the ships were laid up, and was ready, if need were, to burn them all together. So the men departed to Sparta, seeking help against King Polycrates. And when the rulers of Sparta gave them audience they made their request, using many words, as men are wont to do when they desire a thing exceedingly. The rulers answered, "What ye said at the first we have forgotten, and what ye said afterwards we do not under-

stand." The next day they came again, having with them a bag, and said, "The bag lacks flour," and no more. The rulers answered, "Now it is well; but there was no need of the bag." Then the men of Sparta, having first held counsel with their allies, gathered an army, and sent it to Samos to make war against King Polycrates. For forty days they assailed the city, and indeed came nigh to taking it, for they carried the tower which is on the wall by the sea; but thereupon King Periander came against them with a great army and drave them back. Yet, doubtless, even then the city had been taken if all the Spartans had borne themselves as bravely as did Archias and Lycopas. For these two, being left of all their companions, followed the Samians (who had sallied forth from the city and been driven back), and coming within the walls together with them that fled, were hindered of their return, and so died. Herodotus talked with the grandson of this Archias, and the man told him that he honoured the Samians more *than all* other men, because they had buried

his grandfather with great honour by reason of his valour. For forty days did the Spartans besiege the city of Samos; and at the end of this time they departed to their own homes. But some say that King Polycrates coined much money of lead, and having covered this lead-money with gold, gave it to the Spartans that they should depart. The end of Polycrates was this. Orœtes, whom Cyrus, King of Persia, had made governor of Sardis, hated him, and this though he had suffered no wrong in word or deed from him, and, indeed, had not so much as seen him. Some say that the cause of his hatred was this. He and another Persian sat together in the gate of the King's palace. These two fell to quarrelling and disputing which was the better man. Then said the other to Orœtes, "Art thou worthy to be called a man, when this island of Samos is nigh at hand and thou dost not conquer it for the King? Yet a citizen of this country, having with him fifteen soldiers only, made *himself* lord of this island, yea, and rules it *to* this day." When Orœtes heard this he

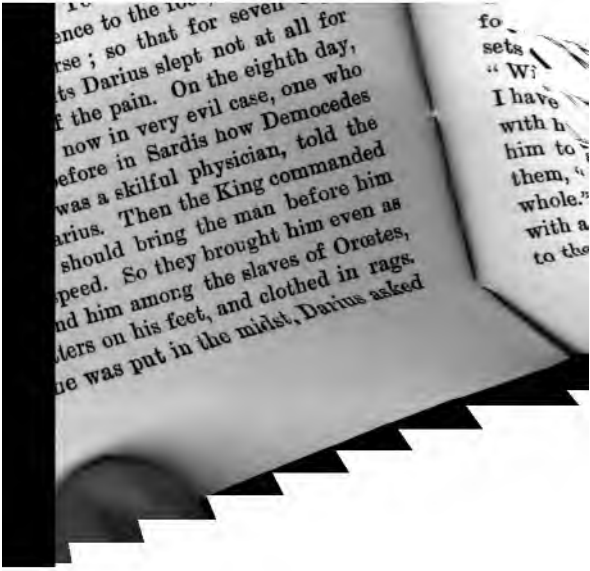
was very wroth, not with the man that had so spoken, but with Polycrates himself. Others say that Orœtes sent a messenger to Polycrates about a certain matter, and that the messenger found the King talking with a certain poet, Anacreon of Teos, and that when he delivered his message the King turned not to him, for he chanced to have his face to the wall, and when he had ended, answered him not a word.

Now Polycrates had in his mind such a purpose as never man had before. He thought to win for himself the lordship of the sea, and to rule over Ionia and the islands. Therefore, Orœtes, for he knew of this purpose, sent to him this message: "*Orœtes to Polycrates, greeting. I hear that thou conceivest great things in thy heart, but thy means are not equal to thy thoughts. Now if thou wilt do as I shall bid thee, thou shalt both prosper in thy undertaking, and also save me alive. King Cambyses purposeth to kill me. This I know of a certainty. Come, therefore, and carry away both me and my possessions. Of these thou shalt* suffer me to keep a part, and

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ence to the
rse ; so that for seven
ts Darius slept not at all for
f the pain. On the eighth day,
now in very evil case, one who
efore in Sardis how Democedes
was a skilful physician, told the
arius. Then the King commanded
should bring the man before him
peed. So they brought him even as
nd him among the slaves of Orœtes,
ders on his feet, and clothed in rags.
ue was put in the midst, Darius asked
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him, "Knowest thou the art of the physician?" And the man said, "No;" for he feared lest, if he should confess it, he should never again return to Greece. But the King, perceiving that he spake falsely, commanded that they should bring scourges and goads. Thereupon Democedes confessed, saying, "I am not indeed skilled in the art; but, having consorted with one that was a physician, have a certain slight knowledge of it." So the King showed his foot, and he, applying such remedies as the Greeks use, and dealing gently with it, first caused him to sleep, and afterwards made him sound as before, though indeed he had never hoped to stand upon his foot again. Then the King gave him two sets of fetters of gold. When Democedes said, "Wilt thou, then, double my sorrows because I have made thee whole?" Darius was pleased with his words, and bade the attendant take him to see the King's wives, and to say to them, "This is the man that made the King whole." Then each of the women, dipping with a saucer into the treasury of gold, gave to the man all that she took up. So bounti-

ful was this giving, that the slave that followed Democedes, picking up the coin that fell from the saucers, gathered together no small store of gold. The name of this slave was Sciton.

After this Democedes dwelt in a great house at Susa, and sat at the King's table, and indeed had all that his heart desired, save only that which he most wished—that he might go back to Greece. After a while it chanced that Atossa, who was wife to King Darius, had a very grievous boil. This she showed to Democedes. And the man said, "I will cure thee of this: only thou must first promise that thou wilt grant me the request that I shall make."

So the Queen promised. And when Democedes had healed her he said, "Lady, I will that thou ask of the King that he give thee women of Greece—from Sparta, and Argos, and Athens, and Corinth—to be thy handmaids. And counsel him that he should first spy out this land of Greece, and send me with the spies to be their guide."

So Atossa said to the King, "It is a strange

thing that thou, having such power, and being also in the vigour of thy age, shouldst sit idle and do nothing to prove to the Persians that indeed it is a man who ruleth them."

Darius answered, "Woman, thou hast said the very thing that was in my heart. I purpose to join this land of Asia with the land of Europe by a bridge, and to make war upon the Scythians."

Atossa said, "Let be the Scythians for a while. These thou mayest conquer at any time. Go rather against the land of Greece, for I would have women of Sparta, and Argos, and Athens, and Corinth to be my handmaids. And now, behold, thou hast in thy court a man that is fit beyond all other to tell thee all thou wouldst know about this land of Greece, and to be thy guide—him, that is, that healed thy foot."

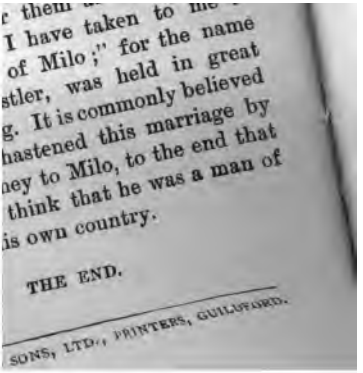
Then said Darius, "If thou thinkest that we had best go first against the Greeks, then must I needs send men to spy out the land. This I will do, and then shall go with them this man of whom thou speakest."

So Darius chose out fifteen men of repute among the Persians, and bade them sail by the coasts of Greece, taking Democedes with them. "But take heed," he said, "lest the man escape out of your hands; for by all means you must bring him back."

Then the King sent for Democedes, and said to him, "I will that thou go as guide to these men, and show them the whole land of Greece; and afterwards thou shalt come back to me. Take now all that thou hast for gifts to thy father and thy brethren, and I will give thee hereafter many times as much. And besides this, I will give thee a merchant-ship, full of all manner of good things, that shall sail with thee."

The King said this, it is to be believed, without guile. But Democedes thought that he was making trial of him. Therefore he made no haste to take all that the King would give him, but said, "What I have here I will leave behind me against the time when I come again. But the merchant-ship I will take gladly, that I may give gifts to my brethren."

So Darius sent away the Persians, and Democedes with them. And the men went down to Phœnicia, and from Phœnicia to Sidon. Then they fitted out two galleys with three banks of oars, and a merchant-ship which they filled with all manner of precious things, and so set sail. And coming to the land of Greece, they sailed by all the coast till they came to Tarentum, in the land of Italy. And the King of Tarentum, for love of Democedes, took off the rudders of the Persian ships, and put the men in prison for spies. In the meanwhile Democedes escaped to Crotona, and afterwards the King set the Persians free, and gave their rudders back to them. Thereupon they sailed to Crotona, and, finding Democedes in the market-place, laid hands upon him. Then some of the men of Crotona, fearing the power of the Great King, would have delivered Democedes into their hands; but others withstood them, and held Democedes fast—yea, and struck the Persians with their staves. They, on their part, ceased *not to cry,* "Men of Crotona, take heed what


r them
I have taken to
of Milo;" for the name
stler, was held in great
g. It is commonly believed
hastened this marriage by
ney to Milo, to the end that
think that he was a man of
is own country.

THE END.

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